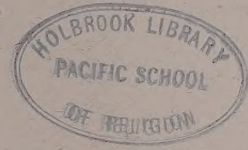


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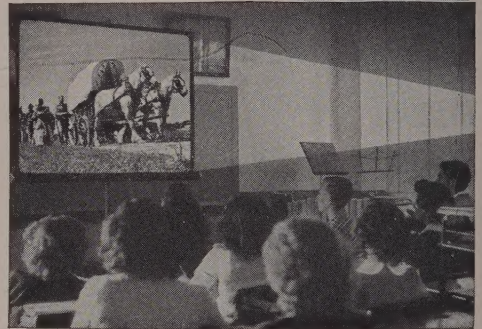
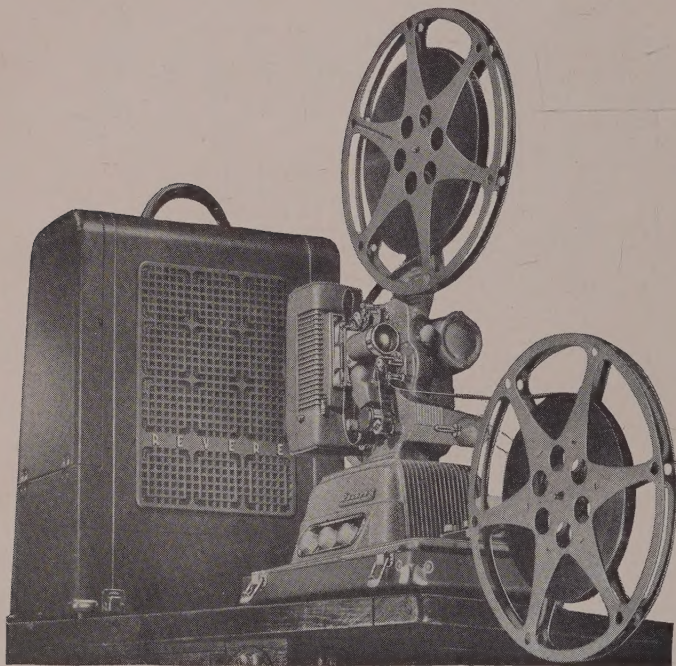
Tradition locates this church at the spot where Joseph of Arimathea
first landed on the island

January, 1950

• *Volume XXVI* •

Number Four

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Selected Short Sermons

by Earl Riney

You have heard this saying: I is not interesting. We is hopeful, but YOU always clicks.

* * *

Honor and obey your parents, whatever may be their condition.—Washington

* * *

An invisible power, greater than puny efforts of men, will fight for us.—Lincoln

* * *

The most miserable people on earth are those who have nothing to do but enjoy life.

* * *

Cheerfulness and generosity are welcome virtues whenever and wherever they choose to manifest themselves.

* * *

Doing one's best each minute is the sum and substance of consecrated time.

* * *

Criticism has a bitter taste. There is no way around that fact. So, unless you want to be associated mentally with that unpleasantness, keep away from it.

* * *

The worst enemy of happiness is not pain, which is relatively rare in most of our lives; it is the emotional state which we call anxiety.

* * *

It is important for us to guard against trying to reform everybody according to our ideas. The same principle applies in their personal relationships.

* * *

There is a familiar saying to the effect that he who loses wealth loses much, that he who loses a friend loses more, and that he who loses courage loses all.

* * *

The Christian faith is that there is an absolutely dependable factor in the universe, a power we can rely upon to guarantee that no absolute disaster can befall a will that is steadfastly devoted to what is truly good.

* * *

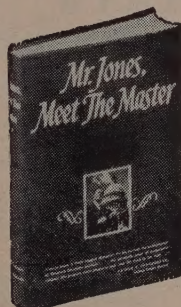
We stumble and stammer through life, hurting each other and hurting ourselves because we have not consciously and consistently practiced being kind, attentive and considerate. Each meeting affords an opportunity to please or antagonize a stranger, advance or set back a business relationship, strengthen or weaken a friendship.

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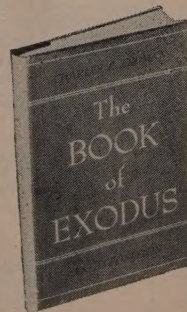
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THE EDITOR'S DRAWER

A Good Year Ahead

If publicity helps in the work of churches, and we think that it does, 1950 is going to be a good year for organized religion. There is an avalanche of material appearing in the press. *The American Magazine* features an article on Protestant Retreat Houses. *Time* gives a two-page spread to new church buildings; *This Week* carries a feature story on the progress in church mergers; *Newsweek* gives several pages to the Protestant church achievement and programs.

It would take many thousands of dollars to buy this space. The wise minister will plan to reap the benefit for his own church.

William H. Leach.

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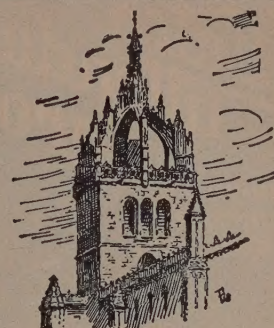
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 2. Total cost of project _____ \$_____
 3. Amount raised to date _____ \$_____
 - a. Number of givers _____
 - b. Amount to be collected on unpaid pledges _____ \$_____
 - c. Three largest gifts to building fund \$_____ \$_____ \$_____
 - d. Date of last building fund campaign _____
 4. Additional amount expected from sale of non-essential property _____ \$_____

(Subtract 3 and 4 from 2)
 5. Total amount needed _____ \$_____
 6. Amount that can be borrowed _____ \$_____
 7. Amount church is willing to borrow _____ \$_____
 8. Balance that must be raised _____ \$_____
 9. Amount expected from non-members _____ \$_____
 10. Last year—Amount of budget \$_____ Number of givers _____
 11. This year—Amount of budget \$_____ Number of givers _____
 - a. Total number paying weekly on budget pledges _____
 - b. Amounts of 3 largest budget gifts \$_____ \$_____ \$_____
 12. Number of members _____ Number of families _____
- Name of church _____
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- Signed _____ Title _____

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Ministerial Oddities

Collected by Thomas H. Warner

A SURVEY conducted by a magazine disclosed that in Summit County, Ohio, in the 1948 Presidential Election 32.65% of the clergymen in the county did not vote, and that 27.5% had not even registered!

* * *

Under the heading, "A Hundred Years Ago," the London *Sunday Times* of September 16, 1849, carried this item:

"Courtship of a Bashful Clergyman. The Rev. John Brown of Haddington, the well-known author of the 'Self-Interpreting Bible' was a man of singular bashfulness. In token of the truth of this statement it need only be stated that his courtship lasted seven years. Six years and a half had passed away, and the reverend gentleman had got no further forward than he had been the first six days.

"This state of things became intolerable. A step in advance must be made, and Mr. Brown summoned all his courage for the deed. 'Janet,' said he as they sat in solemn silence, 'we've been acquainted now for six years an' mair, and I've never gotten a kiss yet. D'ye think I might take one, my bonnie girl?' 'Just as you like, John, only be becoming and proper wi' it.' 'Surely, Janet, we'll ask a blessing.' The blessing was asked, the kiss was taken, and the worthy divine, perfectly overpowered with the blissful sensation, most rapturously exclaimed, 'O! woman, it's gude. We'll return thanks.'"

* * *

A proposal by a special committee to reduce from seven years to five the period of training and probation for ministers came before the Methodist Conference in 1949. Unless there are exceptional circumstances probationers are not allowed at present to marry until they are fully ordained. The proposal will not be passed upon until the next conference.

* * *

A Church of England vicar was ordered held for trial on charges he collected from bridegrooms for marriage licenses he never provided. He was also accused of marrying divorced couples in violation of the laws of the Church of England. Six couples had to have their marriage lines put right after they had been amended by the new vicar. The clergyman who issued the certificates was found guilty and was taken, in clerical clothes, to Brixton jail. He had entered the divorced

(Turn to page 10)

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CHURCH MANAGEMENT

Edited by William H. Leach



VOLUME XXVI
NUMBER 4
JANUARY, 1950

Litany for the New Year

by Philip Jerome Cleveland

Lord, keep me busy, but not too engrossed
To spy the bluebird's wing above the wheat;
To make good work my gospel, dawn till dusk,
And then to play—with children round my feet;
If plowing daily, through the spiraled dust,
To know and love wild flowers I shall meet!

If forced to city squares, weighed down with
toil—

Eyes there to find the lover and his lass;
At eighty as at twenty, still to breathe
A benediction while their figures pass;
To own the splendor of late suns that blend
Our fading shadows beautiful in grass.

To cling tenacious to a Dream of Peace
When war lords for an evening walk the stage;
In love and trust to move down friendly paths
Though crime and menace fill the printed page;
To see beyond the choking gloom a World
To be that shall brief, futile tears assuage.

To know within, deep down, where lies the
soul—

This yet shall be a blest, heroic Age!

Within a Home!

ON that first Christmas the Word was
made manifest as a Babe. Light from
a star shone above the borrowed stable
where he lay.

On that first Easter the Word was made
manifest as a Risen Lord. Light shone from
the borrowed tomb in which he no longer lay.

On that first Pentecost the Word was made
manifest as the Spirit of Truth. Light flamed
at the noon hour and *within a home!*

Mary Dickerson Bangham

"Hold Fast to That Which Is Good"

HERE is a couplet in one of the Victor
Herbert operas which says:

"It's old because it's good you see
And it's good because it's old."

It is a pretty line but a false philosophy.
There is merit, of course, in age. But nothing
is good simply because it is old. Conversely
nothing is good just because it's new. A blan-
ket dismissal of all virtues of the past is as
intolerable and as stubborn as clinging to the
old things just because they are old.

Many of us in today's world have been puz-
zled by the kaleidoscopic events of our era.
We have seen old things pass away and new
things appear. Clinging to the virtues of the
past we have found ourselves classed as citi-
zens of the "horse and buggy days," or as being
"one hundred and sixty years behind the
times."

For us Saint Paul has the answer: "Prove
all things; hold fast to that which is good."

There is a lot in the new world which is
good. Some of us have lost our faith in evolu-
tion but we do know there is a change. We are
agreed on that. Just what things which have
come with the changing society are for the
good of mankind; just what things are evil?

We see much good in the new social order.
Here are some of the virtues:

We believe that there is more human kind-
ness in the world than at any other period of
history.

We believe that the equalization of wealth
taking place in the world is good.

We believe that the mechanical inventions
and improvements have made the world a bet-
ter place in which to live.

We are glad that medical science had pro-

longed the span of life.

We think that the new sense of world brotherhood is Christian in concept. Mr. Wilkie's "One World" is nearer realization.

All these are good in the new order.

On the other hand we think that some of the features of the new order are definitely evil.

First among these we would place the growing restrictions on the individual. In all parts of the world, including our own United States of America there is an increasing authority going to the state and a decreasing liberty upon the individual. It effects his physical movements, his economic status and his spiritual and intellectual freedoms. Every provision for human freedoms in the constitution of the United States has been limited by interpretations and decisions until the original meaning is becoming hazy.

This is particularly dangerous to us of the Protestant faith. Where there is limitation on human freedoms, our expressions of faith suffer. The same thing may not be true with some other branches of the Christian church. But it is hard to imagine a strong Protestantism without the right to think, to worship and speak in accordance with the dictations of personal conviction.

Second, the new social philosophy which assumes that wealth is something to be divided instead of a thing to be created is false and evil. The words of Jesus in the Sermon on the Mount, "Give and it shall be given unto you," are still good. Everything worth-while in our society is the product of dreams, toils and sacrifices. Perhaps we have reached a place where we can divide the wealth and forget the creative processes. I do not think so.

Third, we have already said that one of the good things of the new world will be found in the tendencies for the equalization of wealth. But accompanying this there has unfortunately come social abuses in the classes which are profiting most by the equalization. One has only to read Mr. Green's article in this issue to realize that the whip-masters of America today are to be found among the leaders of organized labor. Mr. Green has reached this decision after many years of pastoral effort. He elected to serve a parish where he could best help the men who toil. He has seen the unions grow in strength until now they have the social and political power formerly held by the mill owners. Their abuse of new power is not good.

Fourth, the police state, or as it is called in this part of the world, the welfare state, is

definitely not good. Every time the state takes over the responsibility of the individual the individual suffers. There is a dilemma created which is difficult to think through.

No one wants people to die of hunger. No one wants children exposed to the cold. No one wants the aged to spend their last years in want.

Yet as soon as the state takes over the lives of the individual his initiative is blunted and he neglects his own responsibilities to society. When the state pays old age pensions children neglect the care of their own parents.

The welfare state doubtless raises the economic level of its citizens but it paralyzes the creative faculties which point the way toward further human progress.

Dorothy Thompson, in a recent article, points out this dilemma but reaches the conclusion that of the two it is better to raise the level of living and forget the individual character. Woodrow Wilson, who may be remembered as the last great Democrat, thought otherwise. But it is a hard conclusion to reach. We believe that there is more evil than good in the welfare state. Whether it is the state in Czechoslovakia taking over the church or the state in the United States of America taking over the practice of medicine it is a thing to be shunned. Perhaps not for health, possibly not for wealth but surely for the freedom of the human soul.

Growth of Church Bureaucracy

CONSCIENCE cautions the editor to deal gently with the rise of political bureaucracy in the world. For the same species of human ambition has taken hold of our denominations. More and more the program of parish activities is removed from the local minister as he works by directives from his denominational headquarters. In church as in state this probably has raised the level of ministerial efficiency. But it is certainly stifling to the spirit of prophecy. Conformity deadens the spirit of the pioneer. But we are assured that it does aid ecclesiastical promotions.

Perhaps the greatest test of spiritual maturity that can come to a churchman is the adjustment to ecclesiastical authority without the loss of personal humility and democracy procedures. Many of our great men fail at this point.

Revival on Park Avenue

by William H. Leach

PERHAPS I am the only one to call this a revival. It was announced as a Diocesan Youth Mission. But to one who was nurtured under the evangelism and revivalism of the early years of the twentieth century, it is strangely reminiscent of early days.

The meetings were held in the great, costly Saint Bartholomew's Protestant Episcopal Church of New York City. It was under the sponsorship of the Diocese of New York. The leader of the Mission was the Reverend Bryan Green of Birmingham, England. He was assisted by a lay singer and speaker, Tom Rees. Mr. Green had been in New York the year before and had attracted a congregation sufficient to fill the Cathedral of Saint John the Divine. That means approximately 10,000. That had led to the conviction that he was the man to lead the Youth Mission of 1949.

It was a Youth Mission. The announced theme was "You Can Change the World." The announcements made it clear that those over thirty-five years of age would be admitted only after all those under thirty-five had been seated. Admission was by ticket—the tickets to be supplied by rectors of the local churches. There were few seats left for the older people at the meetings which I attended.

Mr. Green, a qualified churchman, is a man with a contagious personality. But, he also has the wisdom not to depend on that alone for a successful mission. The schedule announced the dates of the mission from October 30 to November 5. The printing of the advanced announcement was evidently done in England. There was evidence of thorough planning. It provided not alone for evening meetings but, in addition, noon-day services from Monday, October 31, through Friday, November 4; a meeting for women only for Tuesday, November 1, at 3 p. m., and before-breakfast meetings Monday through Saturday. So you may see that these were busy days.

The Evening Meetings

The only meetings I attended were those of the evening. But as I was the guest of a publicist who was covering the entire mission, I secured much secondary information to help in the appraisal. The evening meetings were, of course, the important ones. I will describe a typical one in detail.



BRYAN GREEN

The meeting opened at 8 p. m. Doors had been opened at 7:15. The youth to the age of thirty-five were admitted until 7:55. Then the doors were opened to the older people who might wish to attend.

The first part of the service was given to "Community Singing." But it was not the singing of our American folk songs; nor of the old time gospel hymns. The hymns were taken from the hymnal of the Church of England. The direction of the singing belonged to Tom Rees and he made a mighty good job of it. I worship in Episcopal churches from time to time but I have never heard the historic hymns sung as they were in these meetings. There is a beauty unappreciated by many of us.

Next came the question and answer period. Bryan Green took charge of this. Written questions were handed in. I think some of them had been in the hands of the preacher earlier because some research may have been required. Mostly they were the sort of questions youth would ask. It was the conflict between homework and the meetings, the matter of dates; occasionally there would be a bitter one of home conflicts. It seemed amazing to me that some were definitely theological questions. One was from a youth who sought an explanation of the meaning of "grace." I am still puzzled about that one. It might have been manufactured. There was one about the morality of smoking and drinking. Here the meeting definitely departed from the old evangelistic services. The preacher's answer was that if one were convinced that smoking and drinking

were wrong, he should avoid the practice.

Next Tom Rees preached a popular sermon in which his own experiences played a large part. He gave you the picture of a layman who had a skeptical attitude toward religion. Finally he found in it the answer of a quest for peace and security. The result has been that he has given his life to various youth movements as a singer, preacher and counselor.

Next came the sermon from Bryan Green. It was a good sermon, though there was a little more doctrine than the average American preacher would put into it.

In the announcements, it was made clear that the closing hour was 9:15. The agreement was conscientiously kept. But there were after-meetings. They seemed to be of two different types. In one there was a definite request for signed cards of consecration or reconsecration. In the other, when the meeting was adjourned, counseling groups were instituted. The group was divided into two units by an arbitrary age division. Counseling rooms were provided for each group. Inasmuch as older people, even editors of the religious press, were barred from these periods, I have no idea of the techniques used. But it was clearly evident that the purpose was to pursue individual questions further and to offer constructive help.

There can be no question about the drawing effect of these meetings. The church was filled to capacity with the exception of one or two nights. To this observer there is no question about the seriousness of the spirit of those who attended. They were genuinely spiritual gatherings for conversions to the Christian faith and the deepening of religious convictions.

I do not take much stock in the idea that New York is the hardest city in the world for religious programs. It is a great cosmopolitan center with people of many interests. It will compete with San Francisco for its variety of religious faiths. I have seen tent evangelistic meetings flourish along Riverside Drive. In some ways it may be easier to promote a meeting of this kind in New York than in some inland cities. It would be worth trying. There is need of a new emphasis on evangelism and new technique to meet



Illustrations, courtesy DeLong, Lenski & DeLong

YORK CHURCH INSTALLS NEW CHANCEL

These before and after views shows the effective alterations accomplished in the Zion Reformed Church, York, Pennsylvania

our present day needs. This may be a pointer in the right direction.

Some Conclusion

For a long time my conviction has been growing that in throwing away the so-called mass evangelism, we have destroyed a tremendous asset of the church. Mass evangelism had its faults. It brought emotional excesses. It also, in many instances, brought conviction. Visitation evangelism which is supposed to make a substitute for mass evangelism also has its limitations. It is a splendid thing to bring people together in visitation but in most instances the great value is the social contact. It does not produce religious convictions.

I believe that meetings like those conducted by Bryan Green may point the way. We need the great evening meetings with strong preaching. They must be popular, yet sane. But people who make religious decisions in these meetings should not be left dangling. The public services must be supplemented with a further program.

There is need not alone for counseling but for Christian culture. The old mass evangelism failed miserably here. I do not mean to say that the evan-

gelists failed. They did their work and left the rest to the local churches and preachers. They did not carry through.

We do need to develop preachers who can present the great doctrines of the Christian faith. It should be possible to do this, without emotional excesses and exhibitionism. Then the public meetings should be supplemented with the counseling periods where the individual may be helped to think through his problems. There we need further instruction for the responsibilities of church membership.

I feel convinced that we did not improve our situation by simply kicking out mass evangelism. Our failure was in not preserving its virtues and adding the other techniques to make it effective.

Ministerial Oddities

(From page 6)

bridegrooms as widowers and the divorced bride as a widow.

* * *

A former Congregational minister, who alleged that during twenty-three years his wife had scratched him with her nails and nagged him, was granted

a divorce. The judge said to the wife: "I think you have made this man's life intolerable. I think her conduct was corrosive to the extent that it greatly undermined his ability to carry out his duties towards the church and his own family."

* * *

Archbishop Richard J. Cushing announced the Vatican had ruled against a group of Boston Catholics who contend there is no salvation outside the Catholic church. Writing in the *Pilot*, he said the decision was made by the Supreme Sacred Congregation of the Holy Office over which the Pope presides.

TO EXPAND GERMAN STUDENT PROJECT

Elgin, Illinois (RNS)—Because of the enthusiastic way in which Church of the Brethren families in America have sponsored ninety German high school students for a year's stay here, 100 more will be brought to this country.

The announcement was made here by W. Harold Rowe, secretary of the Brethren Service Commission, which initiated the project.

Our Dangerous Myths About China^{*}

by Pearl S. Buck

OUR American policy toward China today is in an interesting state of flux. No one knows quite what it should be, and therefore no one can do more than guess what it is going to be. It may be wise enough for us to do nothing for a brief space, during perplexity, so far as China is concerned, but equally wise would it be to do some preparatory attic cleaning meanwhile in our own minds, for there is an amazing amount of trash in our mental attics when it comes to the Chinese.

Age-old fragments of misinformation still clutter our thinking, and added to the hoary accumulation is new misinformation, ladled out by persons who have been in China very recently, very briefly, and who have gone there with a job to do, a purpose to accomplish—a fatal atmosphere in which to approach any people. No one who goes with a mission to a people ever learns anything about them, neither what they are nor what they want. It is inevitable that most missions, religious, political and military, are usually failures.

It will not be possible very soon to clear our attics entirely of the residues of a century or so, but certain large and cumbersome myths might be cast into the bottom of the sea for good and all. First of all, I would reject the myth that China's basic problem is hunger. It will be a myth difficult to relinquish, for it is an easy explanation of China's troubles. A hungry man can always be handed bread and the bread then becomes a debt. Did I not feed you when you were hungry? Thus bread turns into stone.

The actual fact is that hunger is not China's chief problem. Anyone who lived in China before the last war knows that in spite of the overthrow of one government and the setting up of a new military government under Generalissimo Chiang Kai-shek, never thoroughly accomplished, and in spite of consequent continued regional civil war, the Chinese fed themselves heartily and well, as they have done for a very long time indeed. True, there were occasional famines, of which Americans heard very much through other Americans, mostly kindhearted missionaries.

But these famines were not the result of basic food shortage. They were caused by catastrophe, by flood or drought. Flood and drought are not always preventable but they are always local.

China's vast territory, much larger than ours, can easily remedy any local famine, were there roads enough. Lack of communications is a basic problem in China and has been for a very long time. In my own experience it was often cheaper and actually easier in some famines to ship wheat across the Pacific Ocean from the United States and Canada than it was to bring it over three hundred miles of Chinese country road on donkey and man back.

During the eight years of the last war, of course, many farm families fled and the food situation was disrupted, and local disruptions will continue until the country has peace. Yet in spite of war and disturbance the Chinese farmer even now produces vast quantities of food which he would be glad to market more widely were it possible. The Chinese earth is rich in food production, and the Chinese farmer is skilled in conserving the soil.

The Chinese are farmers of forty centuries and there they have much to teach the rest of the world. They need help in scientific seed selection and in disease and insect control, which can easily be given them. The primary need of the Chinese farmer, therefore, is not food but more markets for the food he has.

The abundance of food production in China is more than the result of necessity. The Chinese are extremely modern in their outlook on life. Centuries before Hemingway set the fashion for naturalism for America's young men and women the Chinese were naturalistic to their very marrow. Every function of life was meant to be enjoyed. Therefore, food was much more than a necessity—it became an art, in production, in cookery, in eating—and an astonishing plenty and variety of foods were developed.

Those who have wandered over China will remember the wonder of the markets even in remote little inland towns. Tubers of land and water, green vegetables infinitely more in number than are eaten or even known by Americans, melons of every color and texture and flavor, meats fresh and dried in a score

of ways, proteins we do not suspect from beans and peas made into vegetable cheeses and cured or eaten fresh, seafood of every variety, river fish of every size and sort, the nuts, the sweets, the fruits—I wonder why we do not have the loquats, those delicious golden fruits of spring, and why we do not have pumeloes, so much better than grapefruit and greater in variety, and why we do not have the many kinds of persimmons that the Chinese have.

The big persimmons of the north dried for sweetmeats and dusted with powdered sugar surpass any figs or dates, though the Chinese honey dates, delicately slit with needles and then preserved in honey, are the finest in the world.

No one who has eaten for years in China, north and south and all around, in city and village, can believe that the Chinese are hungry or that they need food—primarily, that is. Take bread alone—in comparison to the poor pasty product which Americans eat for their daily bread, what joy is to be found in the many varieties of Chinese bread, the baked, the browned in deep vegetable oil, the steamed in vast trays set into the huge iron caldron; bread in loaves, bread in cakes, bread delicately filled with bean vermicelli and spinach, bread filled with flavored pork bits, bread filled with dates crushed in red sugar.

No. I flout the idea that the Chinese are permanently hungry and that their hunger is a world problem. I have breakfasted in southern villages with the poor and found delicious the bowls of rice gruel and salted vegetables and fish, or in north China the thin sheet of unsalted bread wrapped about a fresh stalk of garlic. I have eaten a bowl of homemade noodles flavored with soy sauce and sesame oil in a poor wayside inn and I have eaten official feasts of many courses, and all are delicious and abundant. The Chinese not only eat well, they eat heartily. They are heavy feeders, especially those who work at physical labor, which is most of the people.

Not food but roads are what the Chinese need, roads whereby to share with one another their own plenty. A network of good motor roads and freight vehicles to use them, combined with a few main railroad lines and some refrigerator cars, and China's famines would be wiped from the record.

^{*}The following article appeared in the magazine section of the New York Sunday Times for October 23, 1949. It is reprinted here by permission both of that paper and Miss Buck.

II

Allied to this primary myth about the hungry Chinese is another—that much of China's land is owned by a few big landlords and that here lies the strength of the Communist movement. Actually, I suppose, no country in the world has proportionately as few big landlords as China. A man who owns 500 acres there is rare indeed. Even a hundred acres is monstrous. The average Chinese farm is a little over five acres and the land is too much divided, rather than too little. The rule of primogeniture has never been followed. A man's land belongs to his sons. As many as can make a living on it divide it up into parcels. The others find jobs in neighboring towns or become tenant workers for well-to-do farmers.

The only parts of China where the tendency has been for large holdings under a single landlord have been in the regions of frequent famine, as in the northwest Yellow River Valley, and of latter years in the countryside surrounding modern industrial cities like Shanghai, Wusih and a few others, where the farm economy was gradually being altered by the new markets for cotton and silk, and where the industries until they were destroyed by the Japanese, were tending to control, if not own, farm land. Otherwise the land is never idle. Sowing follows harvest and skill from experience maintains the soil. Public health teaching will help the farmer in mid and south China not to use human manure directly upon crops to be eaten green or slightly cooked. Otherwise, he understands his job and does it well and usually upon his own land.

The Communists in China, contrary to the myth, will find the large number of individual farms an obstacle. The Chinese have a strong property sense, especially about family land. However far a man may wander, however long he stays away, he looks back to the few patriarchal acres as home. Collective farms will go against his grain, indeed. I doubt they can ever be attempted in China on any scale.

III

Having mentioned Communism, let me wipe the dust from still another myth—a recent one. It is that all Chinese in the Nationalist ranks are corrupt. This is not true. Many good and able and strong men are Nationalists. That they were not able to prevail in time to prevent the Communist attack we Americans ought to understand well enough. In both our own major parties there are better men than we have usually put to public use. Even our excellent democratic processes do not always allow our best men and women

to reach the seats of power. How much less, then, could such persons emerge in the Nationalist party in China, where the democratic processes were never set up!

To the very last the Nationalist Government has remained a military one and civilians of whatever strength are powerless to prevail. Many honest and true men spent hours innumerable with President Chiang, earnestly begging him to allow them to bring in the essential reforms. Perhaps he is not to be judged too harshly when, after having more than once given a wavering consent, he withdrew his promises. His has always been a precarious place, won by battle and not by the choice of the people. He has never quite had the courage to put his sword aside and take up the far more skillful and difficult business of serving his people.

Yet he himself is not a bad man—far from it. He is personally austere, he does not love luxury. But he was weaned on war, militarism is all he knows, and it alone he trusts. He was not able to understand even the good civilians in his own ranks, much less those who came from abroad. Bear in mind that he has never seen a democracy at work. It might have been wise to have shown him the brighter spots of the American democracy. The real weakness of the Nationalists has not been corruption, primarily, but a leadership which has not understood the modern world, and which produced a stalemate atmosphere in which corruption always breeds.

Here I had better drag out still another myth, again not ancient. It is the myth that China is now certainly going Communist. I am not one of those who comfort themselves with the pap that the Chinese Communist leaders today are not really Communist. They are Communists, and have proved it time and again. They may not be exactly like the Russian Communists, but they share a common belief in a supranational creed called Communism, and I do not doubt that the leaders in China now will try to make China Communist. Leaders nearly always fail in the end, however, unless they follow the people while they command. Germany was small and Hitler had no great task to shape the Germans to his will, and yet even he had to seek out their private prejudices and coax and cajole them before he was able finally to establish his power over them in the absolute.

But China is not Germany. China is a vast territory of people who are still as difficult to shape as the proverbial tray of sand, which Sun Yat-sen once called them in high impatience. They have allowed the Communists to come in, not because they have any notion

of becoming wholesale Communists, but because they have given up hope of President Chiang Kai-shek.

We Americans are disciplined by our politicians, by our police and by our employers. The Chinese knows no such authority. Compared to the American he is a wild man for freedom, though not on the surface. China is so big that if a man does not like what he has he can always go away a few hundred miles or a couple of thousand. There is no reciprocity act between provinces. Police do not exist in most places.

Moreover, the Chinese are organized in a score of private ways of their own against any force which they do not like. Clan unites with clan; secret societies have existed for thousands of years, provincial bonds are strong, trade brotherhoods are as effective as unions, and all this underneath apparent disorder and lack of organization. To the Chinese Mao Tse-tung's orations are no more to be believed than those of any war lord. That he is a Communist to them is incidental.

There is another vast difference between the Chinese people and the German. Four thousand years of political experience of every sort, including even a variety of communism, centuries ago, has taught the Chinese to be extremely cynical about all political leaders. They are incapable of hero-worship and could never set up a Hitler. The people of China are too old for such adolescent emotions. They wait for leaders to destroy themselves. Today they are observing with secret smiles the division already beginning in the Communist party between the extremist Mao Tse-tung and the more moderate Chou En-lai. If Mao wins, China will muddle along, independent of the West and without much real help from a Russia still economically weak from the war, until opposition gathers force enough to form a new revolution. If the moderates win, China will want trade and capital wherever she can get it.

IV

It is equally a myth to believe that all those who now proceed under the Communist banner are evil men. We Americans love our myths, we cling to easy classifications of human beings. To be this is to be good, to be that is to be bad. Much as I hold in horror the Ku Klux Klan, I do not doubt that there are good and honest men in it for reasons of their own. I do not doubt that the knights of old thought they were the saviors of society, whereas, knowing modern knights, I am sure they were a nuisance to all hard-working practical people.

If any new government is to exist in China, it will have to shape itself to the hard-working practical people who

are most of the population in China. No one discounts more thoroughly than they do windy orations, whether from Nationalists or Communists, no one will weigh more profoundly the actual accomplishments of either side, before commitment. The sort of ecstasy into which the German people seem to have fallen before a man in a uniform, shouting among flags, is impossible to a people as long sane as the Chinese.

I suppose I might correct this with another myth, which is that since the Chinese are, for the most part, illiterate they are therefore ignorant. Actually, there is surprisingly little connection between illiteracy and ignorance. I learned this in my forty years in China, from many friends who though illiterate were wise and sophisticated. I learned it again in my own country, where I have found literacy and ignorance in frequent combination. Knowing how to read does not mean that one reads or even thinks. Wisdom is the essential element of civilization, and of wisdom the Chinese have much.

Nor has civilization anything to do with how one bathes or with kitchen gadgets. The proof of civilization is the type of average person it produces in any country, and in China the type is high.

V

Every individual should, of course, as a common right, be taught to read and write, so that he may have his own access to the body of the world's knowledge, a right especially important now, that he may be in the stream of world communication. Science with its gifts of health and conveniences is shut away from those who cannot read. One of the Chinese people's grudges against the Nationalist Government has been that it did not provide means for the people to learn to read. Schools were established, it is true, with amazing speed. But in spite of their astounding number they were still not enough to provide education for more than 25 per cent even of China's young.

What President Chiang Kai-shek should have done and what Madame Chiang Kai-shek could have helped him to do, with her knowledge of American democracy, was to establish everywhere people's schools, after the model designed and tested by the Mass Education Movement. Had this been done at once, immediately after 1927, the Nationalists might have been in complete power today.

The profound civilization of the Chinese has been taught by one generation to another, and not a little of this achievement is due to Chinese women and the extraordinary place of power that they have long had in Chinese society. I arrive at still another Amer-



ATHLETES' VILLAGE GETS A START

Persistent and growing, Stoney (Rev. C. E.) Jackson has started his Athletes' Village. Here are the first four boys to enter, together with Mr. Jackson, the housemother, Mrs. Myrtle Cosgrove, and the cook. Stoney is seeking to build a home where boys may grow together in physical prowess and Christian grace. The village is located in Hendersonville, North Carolina. The boys are sent to the public schools of that community. Mr. Jackson will tell you more about the work if you wish to write him. Address him at P. O. Box No. 2, Hendersonville, North Carolina.

ican myth, which is that Chinese women have been much suppressed. Nothing could be farther from the truth.

I do not know how much of the peculiar position of our Western women has been due to the myth of Adam's rib, as described in the Hebrew Old Testament. It is an obstacle almost insuperable for women to be told and, at a certain era, even compelled to believe that their origin was a mere male rib, and certainly very bad for men to have such a conception.

The Chinese creative myth is not so fantastic. There the male and female principles were developed in equal power, with separate functions but equally important. The yang and yin circle perfectly expresses this concept. Thus the Chinese woman has grown up within a sphere socially as concrete and as respected as the man's, and not more circumscribed except in the field of romance, which the Chinese quite accurately comprehend is not as essential to woman as to man. The result has been a female creature much more balanced and less bumptious than the one who is the product of the rib.

There is one more myth, very old and cobwebby indeed. It is that the Chinese are mysterious and inscrutable.

Actually, they are the least mysterious and inscrutable of peoples. They are so thoroughly integrated into their civilization and its customs that any foreigner in dealing with them has only to familiarize himself with Chinese civilization and its customs and he will be able to understand the average Chinese and will know what to expect of him under given conditions. The Chinese, actually, is far more predictable and understandable than the average American, for the American acts on individual impulse and the Chinese does not.

We have often failed in our dealings with the Chinese because we have not taken the trouble first to understand their civilization and their customs. Chinese before coming to America usually take a good deal of pains to learn as much as they can about us, and they can at least meet a handshake and a smile in a suitable manner, although the handshake is not natural to them. But we Americans tend to hurry to other peoples without previous preparation, not knowing, for example, that while a smile and open friendliness are pleasant to us, in some countries they are an insult.

(Turn to next page)

Let 'Em Sleep

There Is Still the Subconscious. Here Is Comfort for the Sleep Inducing Preacher

*by Laurence P. Folsom**

IT has been my good fortune for years to know many members of the clergy intimately to fill-in as lay preachers to help out my friends when called away unexpectedly or on vacation. A common annoyance of clergymen stems from the habit some people have of going to sleep during the sermon. The speaker never knows whether his method of delivery is weak, or his message at fault; whether the janitor failed to properly ventilate the room or the hearer ate a too late and too hearty breakfast. Naturally the mind is clearer on an empty stomach, which is one reason why many church services are scheduled before, rather than after, mealtime and why those who do deep spiritual thinking often fast or eat very little. May the following bit of psychology forever remove this annoyance from the minds of the clergy.

The human being is a trinity of body, mind and spirit; that is to say, a merger of the physical body, the conscious mind which concerns itself mainly with the sense-reports from his five senses, and the inner subconscious self. Any form of development, stimulation or relaxation of any one of these three factors in human life unavoidably influences likewise the remaining two; they are closely interrelated. That is why any attempt to mitigate the frictions of social existence by the approach of "Peace of Mind" or "Peace of Soul" cannot be without some degree of success in improving the problems resulting from one's physical existence.

The mental life of man has often been expressed by the terms "conscious" and "subconscious," as if man has two minds instead of one. It is more correctly expressed when we say that the human being has *one* mind, of which the conscious activity of the brain and its related sense organs is but a minor portion.

The "subconscious" mind has been called by such designations as inner-self, ego, the I, soul, spirit and over-self. Whatever it be named, it must be recognized as the superior portion of human mentality. It not only governs all of the automatic activities of the bodily parts and such functions as digestion, elimination, circulation and

breathing, but also exercises a great degree of control over conscious human activity. Its "still, small voice" which speaks to man is often referred to as conscience. Perplexing problems may be assigned to it and their answers received through a process known as intuition. Actually it is not a "sub" mind but really a "super" mind.

What better evidence can exist that the speaker is delivering a message which brings peace of mind and soul than that the hearer's body should also enter a state of relaxation and rest! A point to remember is that during sleep, whether natural, hypnotic or in the self-induced trance state, the inner mind is very amenable to suggestion, particularly when on the border line between wakefulness and sound slumber. It has powers of perception and understanding far beyond those in the conscious wakeful state. It is upon this psychological truth that the manufacture and sale of devices, designed to render recorded selections of chosen merit to a person while he sleeps, is based.

The speaker addressing a congregation is fortunate indeed if some of the members "doze off," for it is then that his suggestions actually strike the "inner man." It is in that state that the best opportunity to get across a message to the individual's soul can exist. The listener is no longer in the condition to ward off the speaker's remarks with any contrary beliefs or opinions of his own because his defense mechanism to new ideas or thoughts is then let down. It is then that the speaker can actually get in his best work.

Some persons instinctively close the eyes when in deep thought; the mind can reason better when not disturbed by external sense impressions. Because the design of many church structures makes it necessary for the congregation to face glare from windows or lamps when they look at the speaker, some will be forced to close their eyes to be comfortable and the wise speaker will encourage his audience to do so when such conditions exist in the building design, at least until they may be corrected by structural or lighting alterations.

Let us realize that the dozing listen-

er is not necessarily a reflection upon the quality of the message or its delivery; it really gives the speaker an advantage which he could not otherwise possess. It may indeed be regarded as a compliment to a speaker that he can put his hearers into that state of peace and rest. As one old deacon once remarked, "When I go to sleep in church it goes to prove that I have implicit confidence in the minister and trust him completely."

Our Dangerous Myths About China

(From page 13)

I have often wondered, as I have wandered about my own country in these latter years, why it is that we so readily discard a building that is outmoded and yet cling to an idea long ago obsolete. In cities I see fine and handsome buildings, which in older countries would become monuments of a past age, destroyed to make way for new buildings that will service better the present moment. I wish I could see the same ruthlessness applied to our mental structures of myth.

Our national thinking, particularly on international matters, progresses slowly. Perhaps this is because we tinker at it rather than rebuild. Yet the recent tempo quickens. President Truman's Point 4 may prove revolutionary, not, I hasten to say, in the Communist sense, but in the good American sense of scrapping what is no longer sufficient for the times. We shall have to wait and see, at that.

Abraham Lincoln was strong because of personal conviction, noble in his solitariness, patient as he looked toward the ends, hopeful even in defeat for the ultimate triumph of justice and peace.—Wallace Radcliffe

* * *

It was George Washington's usual custom to join his wife in her scriptural readings on the Sabbath—a day which he observed throughout his life with the respect and reverence instilled in his youthful mind by his sternly religious mother.—Joseph Dillaway Sawyer.

* * *

There are two methods of thinking. One method is with the intellect. The other is with the emotions. Emotional thinkers let their feelings decide. Intellectual thinkers let the facts decide.

* * *

Clothes and despondency have an affinity. Most discouraged people, when they feel depressed, put on old clothes and look like them. That is the time to take a bath and dress in your best clothes and turn on your personality.

*Doctor of Optometry, South Royalton, Vermont.

Financing the Small Church's Building Program

*Whether It Uses Professional Help or Local Direction,
Painstaking Care Is Essential for a Successful Effort*

*by Norman E. Nygaard**

IF any church building campaign seemed doomed to failure from the start, at least from the point of view of sound professional fund-raising principles, it would have been the campaign projected by the little First Christian Church of Perry, Oklahoma.

In the first place, only about thirty-five hundred dollars was pledged annually to their current expense budget. They would spend about seven thousand dollars annually but the balance would be made up through loose offerings which totalled almost as much as the annual pledges. Professional fund-raisers would say that over a three-year period you could not raise more than six times the amount of the annual budget. This would have meant a top figure of \$42,000 and yet they had set a goal of \$100,000.

Secondly, their membership was small and the roll had been badly kept. Primarily this was due to a frequent change of ministers. This latter fact also would have constituted a handicap to a building fund campaign for the program of the church lacked continuity.

Thirdly, the church had no members with any large giving potential. The congregation was made up of people in middle and low brackets so far as their capacity to give was concerned. In most campaigns a small group of members, not over one-tenth of the membership, must give from fifty to sixty per cent of the total if the goal is to be reached. Their top twenty givers could only meet thirty per cent of the goal.

Yet this little church, with all of these factors against it, in a recent building fund campaign over-reached its goal by several thousands of dollars. The how of their victory is most interesting.

The church had erected its original building in 1894, the year after the Run (the time when the Cherokee Strip was opened to homesteaders) at an initial cost of fifteen hundred dollars. Other churches had built at about the same time; the Roman Catholic, the Presbyterian, Methodist, and Baptist. Other denominations had

come later and the majority of the later arrivals had built better houses of worship than had the Christian church. All of the first-comers had discarded their original buildings and erected new church homes, save the Christian church alone.

The first factor in their success was careful organization. There were few people in the church who did not have some specific job to do. Women baked pies, addressed envelopes, made telephone calls, lettered posters. Some of them were enlisted in the campaign itself.

Without exception the men who were assigned positions of responsibility in the campaign accepted these assignments. Leonard Rugh, a local grocer, was named general chairman. H. C. Donahue, an insurance man with a side line of oil leases, took the chairmanship of the advance gifts committee. Glenn Yahn, manager of a lumber yard, was made chairman of general solicitation and accepted without a protest. Other men took their assignments as readily and willingly as the above-mentioned.

A careful plan was drawn up for the campaign, including a calendar of events, instructions to canvassers, advertising, promotion within the church, etc., and this was followed in detail. A series of dinners was set up: the loyalty dinner for the entire congregation; the kick-off dinner for workers and their wives, the first and second report dinners. All of these were faithfully attended with a record of about eighty-five per cent of all workers.

Their listing of prospects was carefully done. All members, or all whom the church considered as members, were noted down. Everyone who in church surveys had been listed as Christian in their church preference were added to the list. Then a survey was made of the business firms in the city. Every one of these which might have been interested in the people of the church and their good will were listed on cards. None of the above were missed in the canvassing. Sometimes two or three calls were required, but every assignment was completed.

All cards of members were carefully evaluated. Trained canvassers called



FLOAT HELPS TO PUBLICIZE NEW BUILDING

First Christian Church, Perry, Oklahoma, gets its program before friendly citizens.

*Presbyterian minister, a member of the staff of the Wells Organizations.

upon them and when, in the judgment of the canvassers, their probable gifts were inadequate the canvassers left without their signed cards with the intention of returning later for them. In this way the giving was lifted to a much higher level than potential givers had first planned. The evaluation had been fair and just, and the canvassers knew that they had to come close to the original estimate if they were to meet their goal.

By printing a concise brochure which described the need, including elevations and floor plans of the proposed church, together with estimates of the cost, the people were informed as to the proposals and could visualize them. One handyman in the congregation made scale models of the old church and the proposed new edifice. These were so well done that they were mounted on a float and used in a parade commemorating the "Run." Later they were placed in a downtown store window where they remained for the duration of the campaign.

A somewhat similar financial project but for a smaller objective was recently launched by the Grace Presbyterian Church in Minneapolis. Instead of a brochure the trustees printed a beautiful folder listing the four aims of the campaign which was to total fifty-five thousand dollars. This church had its excellent structure completely paid for. It needed four things: a new fire exit, more cloak-room space and more seating (estimated cost—\$8,000); more church school space (estimated cost—\$25,000); reconditioning or replacement of the old pipe-organ (estimated cost—\$12,000); and the finishing of the ceiling of the sanctuary (estimated cost—\$10,000).

This campaign was equally successful. The congregation was much larger than that of the Perry Church, the people much more able to give, but the committee planning the campaign took just as much pains with their program as the Perry people did. Either campaign could easily have been lost by haphazard canvassing or poor planning.

The first campaign was conducted by a professional director, the second by churchmen without professional counsel. It is probable—at least the steering committee of the Perry Church insists that it is—that the first campaign would have been lost without such direction. The fee charged by most fund-raising agencies for church campaigns is only \$3,000 for the first hundred thousand but they cannot cut that figure for smaller campaigns and do justice to them.

For the second campaign the \$3,000

IF the tradition is reliable Joseph of Arimathea visited England at a very early period. His name has been associated with Glastonbury. If he visited Glastonbury he probably landed at the creek at Uphill. Phoenicians and Carthaginians had used this harbor for trading before the life of Christ.

In the time of William the Conqueror the name of the village at this site was called *Opopille*. This means literally, "place upon a hill," Augustine, in A.D. 597, found a strong Christian church established in this section of the island. He sent an enquiry to Pope Gregory telling of this church and

figure would have been high since it would have constituted almost six per cent of the total. It was wisely decided by the trustees of this church that they would do it alone.

Yet in each case the same factors were present. They saw to it that they had:

1. Careful planning.
2. Complete listing.
3. Thoughtful evaluation of potential givers.
4. Enlistment of a host of workers.
5. Frequent, well planned meetings.

In each case the groups had dinner meetings to rally workers.

This is an excellent time for churches needing campaigns to carry them through. In the southwestern states, Texas and Oklahoma, probably twenty-five per cent of the churches are now engaged in rebuilding, remodeling, or in projects to erect altogether new buildings. California is also carrying on a great many campaigns.

However, it is no time for slipshod programs. Many such are failing today because of inadequate planning, pinch-penny policies which fail to provide sufficient funds for promotion, or lack of leadership. If direction is needed a church is wise to call in professional help. If the peculiar qualities needed for campaign direction are to be found in several members who are willing to give liberally of their time to the cause a church can succeed without outside assistance. But the factors listed above must all be present or congregations will fall far short of their projected goals.

asked what his own attitude should be. The prelate with extraordinary good sense advised him to adopt any parts of its ritual which he found to be good.

The actual recorded history of the present starts with 1780 but there is evidence of earlier construction in several parts of the present building.

There are fragments which date back as far as 1080, fourteen years after the invasion of William the Conqueror. But, a well established church existed long before this date.

Saint Nicholas is the patron saint of the church.

PROTESTANTS HEAR REPORT ON EVANGELISM DRIVE

New York (RNS)—Protestantism's 15-month United Evangelistic Advance, which got under way in October, "is setting a standard for cooperative evangelism," according to Prof. E. G. Homrighausen of Princeton Theological Seminary.

Dr. Homrighausen, who is chairman of the national committee of the Advance, spoke at a meeting here of the committee.

The group also heard a report by the Rev. Jesse M. Bader, executive secretary of the evangelism department of the Federal Council of Churches. He said the Advance, already supported by 37 Protestant and Orthodox denominations with a total membership of 35,000,000 persons, had received a pledge of cooperation from the North Carolina State Convention of Southern Baptists.

During the first two months of the Advance 13 preaching missions were conducted in various cities, Dr. Bader reported, as well as 14 missions at colleges and universities and 12 national Christian teaching missions.

Dr. Bader said interdenominational services on Reformation Sunday had almost doubled, rising from 66 in 1948 to 121 this year.

Read
CHURCH MANAGEMENT
Found in Prospering
Churches

Uphill Church

Many Traditions and Much History Surrounds the Church

(See Cover Picture of This Issue)

Christ in Gethsemane

A Program of Enlightenment

HERE is a program capable of many variations. It is based upon the famous painting of Heinrich Hofmann, entitled "Christ in Gethsemane." It was the Pathfinders, a young adult group in the First Presbyterian Church, Alhambra, California, which developed it. Feeling the inspiration from the picture they decided to present a program about the teaching of the picture.

In their program they used an enlarged copy of the picture. This was lighted in a darkened room so that each feature stood out distinctly. For many churches a projected colored slide will be more easily available and will go as well.

The Alhambra Church has a wire recorder which it uses for many purposes. The narrators recorded their voices. This made it possible for the voices to speak out of darkness so that the speakers were not seen. If a recorder is available we recommend this procedure. If not it may be presented with various members of the group taking part. If recorded the machine may be carried to the homes of shut-ins for further showings.

It is suitable for any worship service and has a special appeal at the Lenten season.

It may be adapted to any number of narrators but it is wise to use as many different voices as are available.

INTRODUCTION

MUSIC.

NARRATOR:

We're made so that we love first when we see them painted, things we have passed

Perhaps a hundred times, nor cared to see;

And so they are better, painted—better to us,

Which is the same thing. Art is given for that.

God uses us to help each other so, lending our minds out.

MUSIC.

NARRATOR: This program is presented to you by the Pathfinders and is designed to increase your knowledge and appreciation of one of the great works of religious art. Just as the artist helps us to see things in nature, which meant little to us before, so we will try to help you appreciate more fully a picture which we have all "passed perhaps a hundred times."

This is our way of "lending our minds out."

(Room darkened; picture lighted)



CHRIST IN THE GARDEN

Heinrich Hofmann

SCRIPTURE—Mark 14:32-36.

SOLO—"He Was Despised."

NARRATOR: Of all the incidents in Christ's life which the gospels describe, the one which perhaps brings us closest to him is that of his agony in the Garden of Gethsemane. Here we see our Saviour suffering, not as the only begotten son of God but as a mortal man. In the famous painting by Heinrich Hofmann, we see Jesus left alone with his God as he wrestles with the greatest problem ever faced by any man, that of taking the sin of the world upon him, that it might be saved.

The Face

NARRATOR: The actual task of portraying the face of Jesus must have been a difficult one for the early artists, for they had no facts about the face of the Master upon which to base their pictures. Picturing a face merely from a character sketch of any individual would be a difficult task, but to portray one who was to remain for posterity as a symbol of all that men

believe the Master to be, must have seemed like an enormous responsibility.

It can be imagined that the painter of this picture has presented from his own point of view, the face of a man who would demonstrate such qualities as are expressed in the verses of scripture from which this picture was inspired. The face of Jesus is upturned in prayer, and the eyes display a deep and earnest yearning, a sincere desire for an answer to a very grave problem, "Father, let this cup pass from me." In other words, "Let me be spared this agony and pain, this ridicule and injustice—particularly, this sense of failure of this thing for which I have dedicated my life." He appears tense, but unafraid of the outcome that he must have felt to be inevitable, and he seems to be seeking strength to face the trials he must face, as he submits himself to God's will. "Nevertheless not my will, but thine, be done."

The Hands of Jesus

NARRATOR: Jesus is our best example of "one who went about doing

good." His hands folded and quiet in prayer in this picture show the strength of Jesus, both spiritually and physically. Jesus was a carpenter by trade and his hands were strong and capable during the years he helped his father in the shop. Later, these were the hands that tipped over the tables in the temple and routed the money changers. These hands were laid on little children in blessing, loving them. Truly hands of power, they were still hands of love and gentleness. The greatest revelation of the power the heavenly Father invested in his beloved Son was that of healing. Jesus' three years' ministry were ones of continual healing of all kinds of people and all kinds of diseases and troubles. His call to any who were in need of help was, "Come unto me all ye who are heavy laden and I will give you rest."

When Jesus was very tired and discouraged, he went apart from the people to gain strength and encouragement and guidance from his Father in heaven. His folded hands and upturned, earnest face call us to the realization that in these days of endless hurry and confusion, we can, like Jesus, find peace and strength and calmness from the same Father through the medium of prayer. Jesus said, "Our Father who art in heaven."

The Robe

NARRATOR: From time immemorial we have become accustomed to the use of the color purple as the insignia denoting kingship or royalty. While Christ, himself, made no pretensions to an earthly kingdom and always referred to his kingdom as a spiritual one, the artist, by investing him with the royal purple robe, has shown his own conception of his kingship and has given it a prominent place in the color scheme of this picture. It is hard to realize that this royal robe was, at his crucifixion a few days later, gambled for by the Roman soldiers, thus fulfilling the prophecy, "They parted my garments among them, and upon my vesture did they cast lots."

The Thorny Bush and the Rock

NARRATOR: The thorny bush that is portrayed here well might be likened to the sins of the world, inasmuch as it is barren of fruit and reaches in all directions with branches thick with thorns. Many people are caught in the web of thorns sprouting from this thorny bush. It also brings to the mind a picture of the "crown of thorns" which was placed on Jesus' head as he hung on the cross. But beside the thorny bush is the rock on which Jesus leans as he prays. The rock denotes the solid foundation on which we, as Christians, can lean in times of trouble,



MOTO-CRANE HELPS CHURCH ERECTION

This Lorain Moto-Crane takes an eighty-five feet stretch to lift and place heavy ridge beams during the building of the new Federated Church in Peoria, Illinois. The Lorain is owned by R. Frietsch, Peoria contractor.

for its strength endures forever, even as God's love for us endures forever. It is like the rock on which the wise man built his house, and though storms came, the house did not fall. If we are careful in choosing our path in life we will come to rest on the rock which endures forever.

Three Disciples in the Background

NARRATOR: Jesus in his hour of agony went to the Garden of Gethsemane to pray. He felt he must talk to his Father alone and yet, feeling as we do in time of sorrow, he wanted to have near him his dearest and closest friends and so took with him the three disciples shown in the background of the picture, Peter, James and John. Saying "Watch and pray," he fell on his face and prayed that if it be the Father's will the cup might pass from him. On returning to his disciples he found them asleep and said, "Couldst not thou watch one hour? The spirit truly is ready, but the flesh is weak." How often we, even as the beloved disciples, are willing to admit our love for Christ but fail to acknowledge him by not living a Christ-like life and sleep while we might be doing so much for the needs of the world. Jesus at one time said to Peter, "Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee that thy faith fail not." It was after this that Peter did the most good in the way of teaching, preaching and healing the sick. So we, too, must pray that our faith fail not and that we may do our part to advance God's kingdom on earth.

The City of Jerusalem

NARRATOR: In the distance we see the city of Jerusalem which, less

than a week earlier, had welcomed Jesus with crowds waving palm branches and crying, "Hosanna!" Yet no sooner had Jesus finished praying in Gethsemane than the same crowds seized him and led him back to the same city of Jerusalem, to be ridiculed and crucified. How similar this is to the people of our own time, who will proclaim themselves Christians with one breath, and with the next will forget him, and act in every way contrary to his way!

The artist has painted a dark sky above the city and behind the figure of Christ. For some reason, men have always thought of the night when Jesus prayed in Gethsemane as a dark, cloudy night such as the artist shows. We usually think of clouds in connection with a feeling of desolation, a feeling Jesus certainly must have had as he went on ahead alone to the Garden to pray. And alone Jesus was, outside the city in a lonely place, with even his closest friends asleep. Yet he was not altogether alone. His Father was with him, even as he is with us when we pray.

Summary

NARRATOR: The quietness and strength of this picture seems to permeate the mind of one looking upon it. This Man of prayer, this example of goodness and right doing, could bring so much order, so much light and love, so much selflessness into the lives of all God's children, that it seems strange that men are still rejecting or ignoring all that he holds out to them. Men's common attitude of indifference and selfishness is shown by the men in the background of the picture. The poor showing that people wilfully make of their lives can be imagined in the clouds where the light of heaven is trying to break through. The rock could be as the strength of their faith were they to let the central figure of the picture have complete control of their lives. This "midnight in Gethsemane" was the time of Jesus' greatest decision. His greatest test of faith in his Father came now when he realized that he would die in order to bring men to God; and that his life would not be looked upon as a failure but instead as a stepping stone for all people to eternal life.

"Go ye therefore into all the world and preach the gospel to all men."

"I am come that ye might have life."

Let us make answer, "Surely, thou art the Christ—the Son of the Living God. I will follow thee, my Lord and my God."



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The Prince of Paradox

A Study of the Life of G. K. Chesterton

by *Albert D. Belden*

This is the second of the series of articles on modern novelists. Others to follow will discuss John Galsworthy, J. B. Priestly, Sir J. M. Barrie and Joseph Conrad.

GILBERT KEITH CHESTERTON was born in London on May 29, 1874, at Campden Hill, Kensington. He was, therefore, at his death in 1936, sixty-two years of age. He was educated at St. Paul's School, London, gaining the Milton prize at an unusually early age. It is a little ironical that his first honour should bear so Puritan a name!

He left school in 1891 with the purpose of studying art, but although he possessed a gift for draftsmanship of a distinctive kind, he developed a stronger leaning towards literary work, and soon entered upon a life of free-lance journalism.

In 1901, he married Miss Frances Blogg. His physical appearance is familiar to most people. Mr. Chesterton, indeed, might be described as extreme in all ways—extreme in height, extreme in girth and extreme in ideas. He was well called "Our literary Falstaff."

Philip Gibbs has placed on record something of his experience as the occupant of the flat below G. K. Chesterton at Overstrand Mansions, Prince of Wales Road. He says:

I came to know G. K. C. at this time and every time I saw him admired more profoundly his great range of knowledge, his wit and fancy, his genial, jolly and passionately sincere idealism. From my flat every morning at ten I observed a certain ritual in his life. There appeared an old hansom cab, with an old horse and an old driver. This would be kept waiting for half-an-hour. Then G. K. C. would descend, a spacious and splendid figure in a big cloak and a slouch hat, like a brigand on a great adventure, though he was bound no farther than Fleet Street. After him came Mrs. Chesterton, a little figure almost hidden by her husband's greatness. When Chesterton got into the cab, the old horse used to stagger in its shafts and the old cab used to rock like a boat in a rough sea.

He describes Chesterton as:

One of the greatest figures of literary England, who will live in the history of our own time as one of the wittiest and wisest of men, worthy of a place in the portrait gallery of the immortals.

It is no wonder that Mr. Chesterton

is a writer of paradox, for it would seem to be in his constitution. He is partly Scotch and partly French—and very English! His capacity for paradox is one of his great values to the modern mind. More and more we are becoming convinced that ultimate truth is paradoxical—that is, it is the balance and harmony and reconciliation of apparently divergent truths. The very fact that Chesterton can achieve so many paradoxes with such sublime success in his writings, is itself a proof of how essentially paradoxical truth can be.

I suppose quite a number of us were introduced to G. K. Chesterton by the charming one-column essays which he used to contribute years ago to the *Daily News* of London, although these were the merest sparks from the anvil. The world for which these essays were written had just emerged from the Boer War and was beginning to think of the Victorian era as passing, if not passed.

Chesterton broke boldly and perhaps a little rudely upon the scene, and with smashing blows he destroyed what had been hitherto the dull prosiness of the usual essay. It has been very well said that he gave to the essay at one and the same time "a form that was light and a thought that was heavy." Perhaps the most famous of these essays was one which described Chesterton going out upon a sketching expedition to the South Downs. There, sitting upon one of those notable hills to commence his work, he found that he had come away without any white chalk, so perforce he spent the day in meditation, instead of in sketching, until he realized suddenly, at the end of the day, that all the time he had been sitting on a mountain of white chalk!

That is just the Gilbertian situation—to use a term that seems to apply equally well to G. K. C. as to W. S. Gilbert—in which Chesterton revels. What seemed unfortunately remote at the moment was all the time tantalizingly near. So in all his essays of this type he is constantly making situ-

ations double back on their tracks, and when you are up, you find you are down, and when you are down, you find you are up, and the one certain result is that you cannot read Chesterton without developing a new suppleness of mind. In fact, he is like a valuable cross-bar in gymnastics; he turns you over and over and over again, till you scarcely know whether you are on your head or your heels, though you will probably finish up by finding Chesterton shouting at you stentoriously that you are right way up. Splendid gymnastics, but it is apt to leave you a little breathless.

Let us take one or two extracts: Here is Chesterton writing about public worship and insisting upon its appalling privacy:

Anyone who chooses to walk into a large church on a Sunday morning may see a hundred men . . . each alone with his Maker. He stands in truth in the presence of one of the strangest spectacles in the world—a mob of hermits.

Here he is writing upon humility as luxury, and proving his point, too:

Humility is a luxurious art of reducing ourselves to a point, not to a small thing or a large one, but to a thing with no size at all, so that today all the cosmic things are what they really are—of immeasurable stature.

Here he is writing in defense of baby worship:

The fascination of children lies in this, that with each of them all things are re-made and the universe is put again on its trial.

And here is another charming passage:

Their too heavy dignity is more touching than any humility; their solemnity gives to us more hope for all things than a thousand carnivals of optimism; their large and lustrous eyes seem to hold all the stars in their astonishment; their fascinating absence of nose seems to give us the most perfect hint of the humour that awaits us in the Kingdom of Heaven.

Another notable volume of essays is *The Heretics*, in which Chesterton deals with some of the more brilliant of his contemporaries, such as Rudyard Kipling, Bernard Shaw, Lowes Dickinson, George Moore, and Whistler. He has one sentence about Wells which, I think, is a perfect gem. He writes:

One can lie awake at night and hear him grow.

That hits off the splendid restlessness of Wells. Nevertheless, there is in the essay an excellent and generous tribute to the great mental powers of H. G.

Chesterton's consideration of the other men must not detain us, except when he is writing about Whistler, as follows:

He was one of those people who live up to their emotional incomes, who are always taut and tingling with vanity. Hence he had no strength to spare, hence he had no kindness, no geniality, for geniality is almost definable as "strength to spare." He had no God-like carelessness, he never forgot himself. His whole life was, to use his own expression, "an arrangement."

Other men that he refers to are Huxley and Newman and Dickens. We cannot always agree with some of his verdicts.

Chesterton defined the Puritan principle as the principle that the mind of man can only deal with the mind of God direct. He makes the unfortunate assertion that the Puritan hated music because it was beautiful; he hated art because it was beautiful, and liked himself because he was ugly.

He has much to say about the superiority complex of the Puritans, and at length asserts very cleverly that Puritanism is an aristocracy. He says:

It was the most awful of aristocracies—that of the elect, for it was not a right of birth but a right before birth and, alone of all nobilities, it was not laid level in the dust.

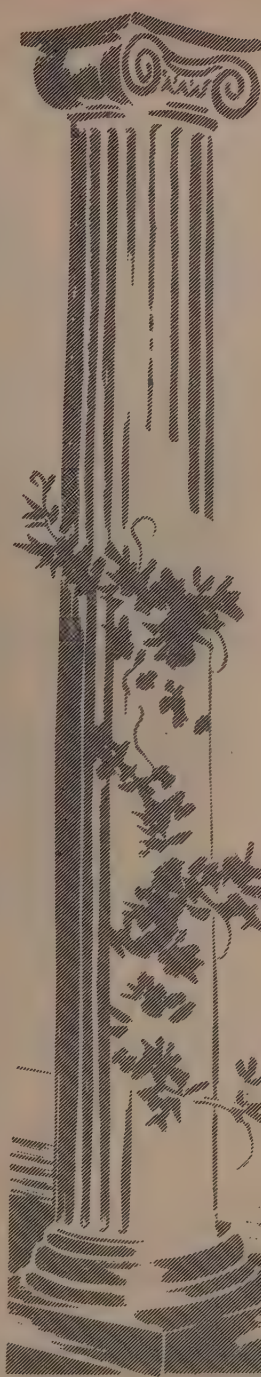
Sometimes he plays the role of prophet. He writes:

I can see no escape from it (the Slave State) for ourselves in the ruts of our present reforms, but only by doing what the mediaevalists did after the other barbarian defeat: beginning by guilds and small independent groups to restore the personal property of the poor and the personal freedom of the family.

Otherwise, he is sure that we shall become a servile state.

Chesterton's books on Dickens and Browning, while they are highly critical, approach closely to hero worship, though after all, when we remember that the word "critic" simply means "judge" perhaps a keen admiration is one of the first essentials of a sound judgment.

Chesterton believes that Dickens' life had the closest possible relation to his work. A good instance of this is the way in which Chesterton sees the fact that Dickens spent his life in part in a blacking factory, as an effective reply to those critics who think him over-cheerful and exaggeratedly possessed of high spirits. How, he asks, can a man who has spent much of his boyhood in a foul blacking factory



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write unreal cheerfulness? And in proper Chestertonian style, he cries:

If he learnt to whitewash the universe, it was in a blacking factory that he learnt it.

He goes on to the paradoxical verdict that Dickens is at one with the poor people because sad experiences have made him cheerful. "It is only the rich who can afford to be sad, for they have lost everything."

His book on Browning was the book that brought Chesterton fame, and the profound nature of the poet's work gives ample scope to Chesterton's love of paradox. It has been said that it is in discovering the reason for Browning's form that Chesterton shows himself so superior to the other Browning critics. They have seen in Browning a poet who uses form with perversity; Chesterton has seen in him a poet who uses form with great diversity. Browning tried to make his verse copy the thing he was describing: hence, as Chesterton puts it:

The verse sprawls like the trees, dances like the dust, it is ragged like the thundercloud, it is top-heavy like the toadstool.

Here is another shrewd judgment of Browning:

There is nothing that the man loved more, nothing that deserves more emphatically to be called a specialty of Browning, than the utterance of large and noble truths by the lips of mean and grotesque human beings.

As a poet, Chesterton will always be remembered for his "Ballad of the White Horse," the story of King Alfred the Great. As someone has said, "The poem moves like a horse at full gallop." There is space to quote only the three best stanzas, which incidentally exhibit again Chesterton's fondness for paradox as the key to truth. Here is the grand climax of the poem:

The men of the East may spell the stars,
And times and triumphs mark,
But the men signed of the Cross of Christ
Go gaily in the dark.

The men of the East may search the scrolls
For sure fates and fame,
But the men that drink the blood of God
Go singing to their shame.

Night shall be thrice night over you,
And heaven an iron cope,
Do you have joy without a cause,
Yea, faith without a hope?

Up across windy wastes and up
Went Alfred over the shaws,
Shaken of the joy of giants,
The joy without a cause.

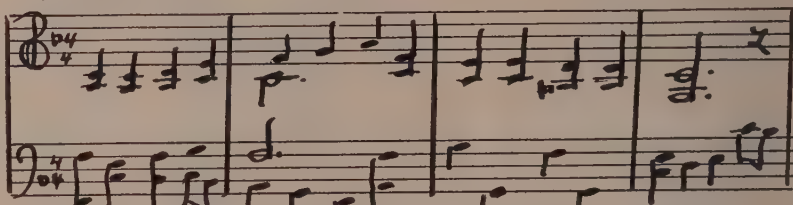
Turning to his novels, which are entirely unlike those of any other writer, I can only select the most significant

THE MISSIONARIES

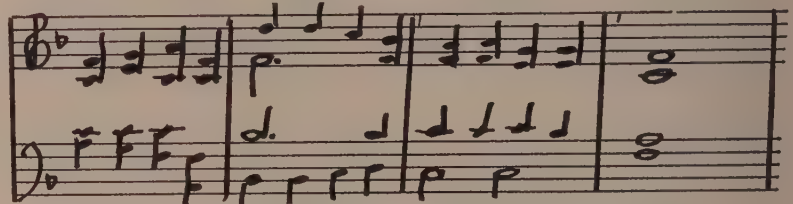
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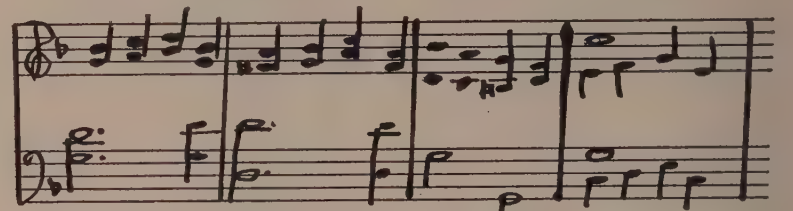
REVA H. LONG



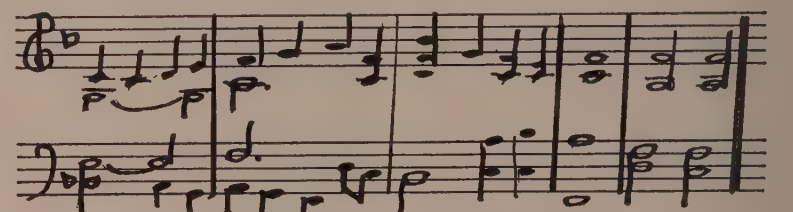
Through this land of gol - den promise Men did make their way,
For - est stream and sing - ing riv - er Still these stor - ies tell,



Sac - ri - fice nor plague nor hun - ger Could their zeal dis - may.
Birds and trees and men to - geth - er Praise his work full well.



Through all things work - ing to - gether Saints did make their way,
We who fol - low may yet see them With - out wand or spell.



And a - fire with God's own pur - pose Walked with him al - way.
If a - fire with God's own pur - pose We with God will dwell. A - men

NEW MISSIONARY HYMN

We think that hymnbook editors will find in this new hymn a splendid missionary addition for church books. It is the joint product of the minister of the Collingwood Avenue Presbyterian Church, Toledo, Ohio, and his wife.

one among them for reference.

Before doing so, however, let me urge any fans of detective fiction to make acquaintance with G.K.C.'s *Father Brown* stories. The little, round, quaint Roman Catholic priest is great fun, shot through and through with other-worldly wisdom, always running his criminal to earth but frequently proving there has been no crime at all.

But it is in *Napoleon of Notting Hill* that we see his genius at its best. A sordid, interior London suburb is made glorious with knightly romance. A little man, Auberon Quin (mixture of Oberon and Harlequin) is elected king of England. He tries to improve the

local patriotism of the London Boroughs, with startling results. The Provost of Notting Hill revolts against a dark intrigue of other Boroughs to seize a bit of its territory—a dirty little street called Pump Street. Wild war surges up in London as Adam Wayne calls his fellow citizens to arms. Here is a sample of Adam's patriotism. Somebody sneers at Notting Hill. The Provost cries:

There has never been anything in the world absolutely like Notting Hill. There never will be anything quite like it to the crack of doom. I cannot believe anything but that God loved it as He must surely love everything that is
(Turn to Page 24)



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The Wedding Communion

It Is Appreciated by This Congregation

*by Arthur M. Krueger**

FOR some time I had entertained the thought of offering the sacrament to newlyweds at the very beginning of their life together. We have always understood that the communion of our Lord was the very highest of all our acts of worship, and has ever been regarded as the very center of our faith. Why should not the very first joint act of a newly-wedded couple be that of consecrating themselves in the highest act of worship to their God? What better position of devotion is offered to the believing Christian than to present himself and herself at the altar of God and share the blessings of his atonement for them? Is not consecration absolutely essential to a happy and blessed marriage?

In the summer of 1947, in consultation with a young couple making arrangements for their wedding, I mentioned my thoughts in this regard, and expressed the hope that some day soon I could put my concepts into practice. They, too, were interested, with the result that the service of the Lord's Supper was first offered to them in their wedding in August. Since then, I have had only one wedding in the church at which communion was not served. And I am careful to impress upon each couple with whom I counsel that the wedding service is complete without the communion, and that it is offered to them only if they so request.

The wedding service in Peace Church is conducted much the same as in any other church. After the prayer of consecration following the pronouncement of marriage, and the praying (or singing) of the Lord's Prayer, I immediately enter into the service of communion. In a short statement, I make known to them the blessings of the communion, and state how fitting it is that the very first act of their life together should be that of presenting themselves before the Lord, recognizing the work that Christ accomplished for them upon the cross, and the privilege they have of going forth into wedded life together with his blessings upon them. The very first thing they do together should be the very best, an example for all subsequent conduct.

I then invite them to kneel together, and, taking the bread (we use bread), I break it before them, and offer each

a part. I then take the chalice (ordinarily we use individual cups), and offer it to each in turn, beginning with the husband. Then, after words of praise and thanksgiving, I pronounce over them the benediction, and they arise and go forth. Although the attendants stand with them at the altar, only the wedded couple kneel, and partake.

How is this practice of communion at the wedding service received? I can only say what I have heard others say: "Why hasn't this been done long before?" "Why don't all churches do the same?" "To close the service with the use of the sacrament is to heighten the consecration and impressiveness of the whole service." "It made us feel that they were wedded not only before men, but before God."

My reason for incorporating the service of communion into the wedding service stems entirely from the thought of its fitness at that time as the very highest act of our devotion and consecration. All too often, our wedding service has been considered as simple a ceremony, characterized by gowns and flowers. It is well to pause a bit in this most important of life's decisions, and wait upon the Lord for his blessing. It is good to recognize that marriage is not hallowed by a minister who officiates, or a church in which the wedding consummated, but only by a God who through Christ has delivered to us such powers and graces as make us capable of our responsibilities.

It is not too much to expect, that a marrying couple be interested in most fully consecrating their wedding. It is not too much for us to do, to so lay out the way, that this may best be done.

The Prince of Paradox

(From page 22)

itself and unreplaceable. But even for that I do not care. If God with all His thunders hated it, I loved it.

Then comes the greatest thing in prose that G. K. Chesterton ever wrote, the latter part of which, I think, should be written in letters of gold and kept as a precious talisman for future generations. Auberon Quin, the King, after Notting Hill is defeated, voices his scepticism, saying:

Suppose I am God and suppose I made the world in idleness. Suppose the stars, that you think eternal, are

*Pastor, Peace Evangelical and Reformed Church, Saint Paul, Minnesota.

only the idiot fireworks of an overgrown schoolboy. Suppose the sun and moon, to which you sing alternately, are only the two eyes of one vast and sneering giant opened alternately in a never-ending wink. Suppose the trees, in my eyes, are as foolish as enormous toadstools. Suppose Socrates and Charlemagne are to me only beasts made funnier by walking on their hind legs. Suppose I am God and having made all things, laugh at them.

Then comes brave Adam Wayne's unforgettable reply:

And suppose I am a man and suppose I give the answer that shatters even a laugh. Suppose I do not laugh back at you, do not blaspheme you, do not curse you. But suppose, standing up straight under the sky, with every power of my being, I thank you for the fools' paradise you have made. Suppose I praise you, with a literal pain of ecstasy, for the jest that has brought me so terrible a joy. If we have taken your child's games, and given them the seriousness of a Crusade; if we have drenched your grotesque Dutch garden with the blood of martyrs, we have turned your nursery into a temple. I ask you, in the name of Heaven, who wins?

It was his love and appreciation of paradox that drove Chesterton to Roman Catholicism. What irony that such a champion of individualism should embrace the most collectivist of churches. There was, however, in such action a dim perception of the ultimate reconciliation of the two sides of Christendom—the Protestant and the Catholic. That happy prospect lies in the growing conviction of this modern world that true individualism is fulfilled only in a harmonious society, composed of persons freely and fully granting each other's equal claim to recognition. There is tragic pointlessness in the unrestricted growth of the individual above his kind. That way lies anarchy and ultimate failure for each. The individual can grow sanely and safely only in the service of his kind. Each belongs to all and all to each, and without one another they cannot be themselves.

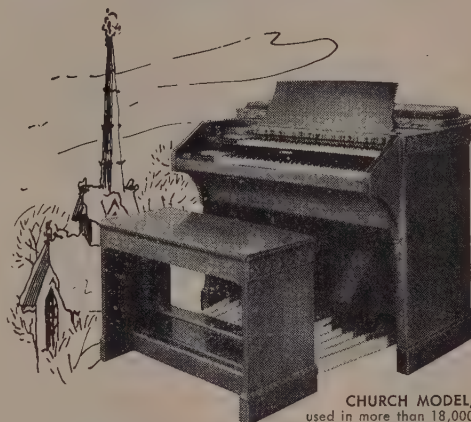
Chesterton's work leads us ultimately to the great paradox of life, uttered by a greater Master of Paradox than Chesterton: "Whosoever seeketh to save his life shall lose it, but whosoever will lose his life for my sake shall find it."

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Sattle, Washington (RNS)—A former bronco-buster and one-time bodyguard to General Douglas MacArthur in Japan will soon return to that country as a missionary for the Free Methodist Church. He is Edward Skudler, now a student at Pacific College here. Skudler grew up on a Nebraska ranch and won many rodeo prizes.

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PLAN TO MERGE AMERICAN PROTESTANTISM

Greenwich, Connecticut (RNS)—Adoption of a plan which would ultimately merge American Protestantism into an all-inclusive church was urged by official delegates to a conference on church union here.

The delegates represented seven major denominations with a total membership of about 20,000,000. Together with unofficial observers from other Protestant groups they met at the invitation of an informal six-man planning committee which started a movement last year to achieve overall Protestant unity.

Dr. H. Paul Douglass, director of the commission on cooperative field research of the Federal Council of Churches, warned the delegates that in blueprinting any union plan, they must not "skirt basic doctrines of faith and ministerial ordination." According to Dr. Douglass, other Protestant union plans have "floundered" because they failed in this respect.

"I would like to see this conference," he said, "get to the inner meaning of church union by making faith and doctrine, as well as government, central to any plan it adopts."

Dr. Douglass called the proposal for a United Church of America advocated by Dr. E. Stanley Jones, missionary-evangelist, "inadequate and superficial in its objective."

At the same time, Dr. Douglass declared that the "crusade" for federal union had been helpful in "cutting church red tape."

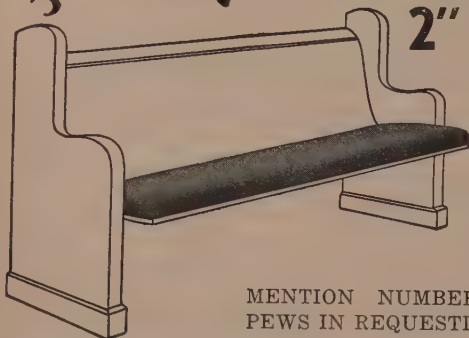
He also urged the delegates in drawing up their blueprint for union to make it acceptable to the Protestant Episcopal Church.

At the present time, he explained, the Protestant Episcopal Church is "frozen" as far as church union is concerned because of the conflict within the communion between liberal and conservative groups.

Appeals for a union plan with "teeth in it" were also made by three delegates who took part in the "Philadelphia plan," an unsuccessful unity movement launched in 1920.

The three delegates were Dr. Charles Clayton Morrison, former editor of The Christian Century; Dr. George W. Richards, professor of church history, Theological Seminary of the Evangelical and Reformed Church in Lancaster, Pennsylvania, and Dr. Joseph A. Vance, pastor emeritus of First Presbyterian Church, Detroit. All agreed that the "Philadelphia plan" had failed because it lacked originality.

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Labor Takes Over

Minister's Association of McKeesport Analyzes the Steel Strike

by John F. C. Green*

PASTOR GUSTAV SCHMIDT, for many years, spoke out for the rights of the common man, for the security of labor in the powerful industrial system. He prophesied that sometime after his day, there would be organizations of laboring men to deal on an equal basis with organized capital. That was daring, then. In 1919 there was a strike in the steel industry. Older residents remember that mounted state police rode upon the sidewalks and dispersed any gathering of persons larger than two; that clubs were passed out in the factories for patrols, that citizens—including a minister—were members of such patrols. The strike was broken. McKeesport with another city, was considered the most illiberal spot in the United States. But Bishop McConnell was here, during that strike, with a committee, and he wrote a report of conditions, fearless and searching. And his report has been a beacon to liberals in America as a voice speaking for the rights of men against the power of organization.

There has just now been another strike in the steel industry. It lasted six weeks. Labor has been organized since 1937. The power of the unions is vast. The membership did not want the strike, yet it was not given the opportunity to vote upon it,—their own livelihood. The issue was seemingly as far from their reach as is the weather from the farmer. It waited upon the word that union leadership would call the strike or settle the strike. Pastor Schmidt's prophecy had come true, but in a sense he did not foresee.

The Civic Relations Committee of the McKeesport Ministerium presented a statement to the body of Protestant pastors who approved it without dissenting voice:

1. The vast majority of the members of the union are opposed to the strike.
2. The vast majority of the members of the union would prefer a contributory pension plan because that would insure the future security of the pension system for them.
3. Furthermore, this strike is utter folly in view of the present coal strike, which would soon have forced management to close the steel mills anyway. The labor is the loser.
4. It should be remembered that it

is a fallacy to expect something for nothing.

No other organization in the community spoke out on the strike. Assent, on the above statement was unanimous wherever it was considered, except in the circles of the union officials. Some said, for their organizations, that the members could not afford, in fear of punitive action by the unions, to support the statement publicly. That is terror.

One union member took President Philip Murray of the C. I. O. at his word, that public opinion would settle the strike. He canvassed his community for signatures to a statement of opposition to the strike. He made 130 calls. All but one of the persons contacted signed the statement. Action from union officials was prompt. He was requested to abandon the idea. When he stood firm, he was threatened with a goon-squad that would wreck his house. In view of the fact of armed bands of striking miners roaming Pennsylvania hills with guns and dynamite and using these, in the recent coal strike, and the experience a few years ago of Butte, Montana, where homes were wrecked by armed union sympathizers, with inaction on part of the authorities except to warn the victims to get out of the way of the dangerous mob, that was significant warning. He replied: "I shall go to the Ministerial Association and report your threats; I shall go to every clergyman in the city. At any rate, the ministers have not been afraid to speak out." Wherewith the attitude of the representative became much milder. And nothing happened. But that is just the significant and ominous fact: Labor and industry and community interests are vitiated in a new organization which has risen to power.

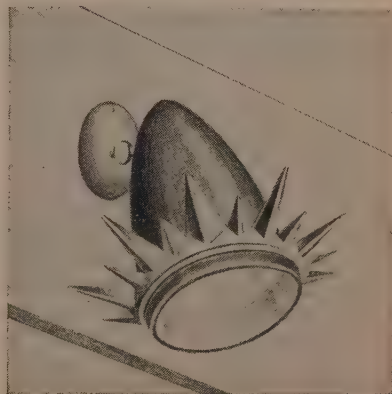
Query: Can democracy live in a world of contesting power-groups that lack the means of preserving the rights and duties of the individual members of the organizations and of the community? And another question: What has become of the crusading liberals who were not silent in 1919, who have since pointed with pride to Bishop McConnell's "Steel Strike Report"? Must not the church always give itself to the mission of preaching the value, the rights and the duties of the individual?



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A Master Manipulator of the Common Place

A Case Study in Pastoral Success
by Charles Reed Zahniser*

WE of Pennsylvania knew him first some fifty years ago when he came to be pastor of a small country church to which he had been called "sight unseen" from a distant seminary. My sister was present that summer day when he made his first appearance, coming in quietly and taking a seat well forward in the church, a huge 200 odd hulk of a man in an ill-fitting suit and topped by a mass of fiery red hair.

Who could this stranger be?

Probably some young coal miner from over at Hall's Shaft, she thought. Then a few minutes later she was shocked when he entered the pulpit and proceeded to open the morning service! So this was the new preacher! My, how awkward he was, and seemed to feel himself so! And yet, as he went on there was a manifest honesty and reality about the man that commanded respect. His sermon was simple, yet thoughtful and dealt directly with life problems such as the people before him faced in their daily experiences. Perhaps he would not be so bad after all. As the succeeding months went by that conviction became general. Here was a rugged product of Scottish blood who had grown up on the western prairies and was at least vigorous and sincere.

It was there, too, he got to know her who was to be his companion in Christian service for near half a century. A petite and demure young school teacher she was, who was also the church organist. Physically, she was the very opposite of himself. Weighing scarcely 100 pounds, with sparkling black eyes and a winning smile, comely, attractive, always in good taste in appearance. There was one thing they discovered they had in common, both were good singers, he a tenor, she a mezzo-soprano, with voices that blended well together. And she too was a devout Christian with proved skill in teaching. Closer associations disclosed much else in which they appealed to each other. Once again romance had its way. Within a year they were married and went to start their Christian ministry together in the Middle West, soon locating in an Illinois mining town, where they began what was

to be their distinctive type of Christian service.

In 1918 the Rev. and Mrs. A. T. Carr, for that was the name, returned to Pennsylvania to work in the mining town of Bentleyville. I had known this town twenty years before, when it was a quiet little country village in a community of old-time American farmers, mostly Presbyterians of Scotch-Irish descent. Then the rich veins of coal underlying their properties were bought up by a corporation which developed nearby their extensive "Ellsworth Plant," purported at the time to be the most down-to-date mining project in the bituminous area. Hundreds of fairly comfortable dwellings were erected and a great number of miners arrived, some American born, mostly foreigners, Italians, Slavs, Croats, Russians, Syrians, Hungarians, Austrians, a motley mixture with a good sprinkling of Britishers. Bentleyville became a bustling industrial town with their Presbyterian church in its center.

Here was emerging the type of church problem common in our recent American communities with increased industrialization and growth of a proletariat class. Here was a social situation to which the pattern of church life our fathers had developed in their chiefly agrarian population was manifestly not adapted. "Behold, the former things have come to pass and new things do I declare" seemed to be the prophetic text descriptive of the situation and challenging to a new type of endeavor. The Carrs went to work to do just that. To many of their older farmer constituency it was all bewildering. But they went along. Leading men of the community were in the church; the president and the cashier of the local bank, some mining officials, the local doctors, the most influential and widely-loved officer in the Miners' Labor Union were among them.

Naturally the way was not always easy. Problems of all kinds arose. But they were met with understanding and always with Christian love. Most of all, the Carrs lived close to the people, including these new arrivals. Literally they proceeded to live in a house by the side of the road where the tribes of men go by—

And be a friend to man!

They got neighborly acquainted with these foreigners, frequented their homes, were ready in assistance in any kind of trouble, encouraged their simple recreations, cultivated particularly their children who were rapidly learning English and acted as interpreters. America was now in a war in which these people's native lands were also involved and which it was difficult for many of them to understand. In the midst of it all the Carrs were always Christian neighbors. When sickness came, they were ready with help. When death ensued they were at hand to comfort. Scores were the cases in which they comforted the sorrowing or joined in social fellowships with their songs as well as their words, their duets being much in demand. In manifold simple ways these strangers were helped to understand American ways and feel at ease.

Disasters

Then suddenly disaster struck the new community. A scourge of typhoid fever broke out and great numbers were stricken. Scores were dying. Local doctors were overwhelmed by the need for medical service. The Carrs threw themselves without stint into helping the afflicted. They were constant in visiting and helping in stricken homes and securing further help from elsewhere. It mattered not whether the sufferers were natives or foreigners, Protestants or Catholics, they were neighbors and in need.

But Mr. Carr did not stop with that. He went after the source of the infection. He got together the leading men of the town, went into conference with the borough council and succeeded in setting up a program that installed a new sewer system and public water supply for the community, as a result of which typhoid has been practically unknown there ever since.

A few years later another disaster struck. This time it was a fire in which scores of the people's homes were destroyed. Bentleyville came to realize it was entirely without proper fire protection. Again Mr. Carr became active. Again he got together people of leadership and a volunteer fire company was organized and furnished with modern equipment. Business interests in-

*Of the School of Education, University of Pittsburgh, Pittsburgh, Pennsylvania.



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Foreigners

Did these foreigners join his church? Many of them did, scores of others sent their children to his Sunday school and other projects, many of whom were later confirmed in Catholic churches. Through nearly a quarter of a century of this ministry of the Carrs, he enjoyed the friendship and esteem of a local Catholic priest who declared after Mr. Carr was stricken with what proved to be his fatal illness, "Mr. Carr is the greatest preacher in this area. He has a number of people in his church who ought to be Catholics. But I have so many in my own church who are so much better Catholics because of the work of Mr. and Mrs. Carr that I am perfectly willing he shall have those he now has!"

A widely popular local athlete met with a shocking accidental death. His family were all in an Eastern Orthodox church. But they and their Orthodox priest insisted that Mr. Carr should have a part in the funeral which was attended by more than 1,000 people. Mr. Carr made an address and walked beside the censer-bearing priest in the funeral procession.

Then once again disaster struck. This time it was with Mr. Carr himself. After twenty-two years in the pastorate there, he was stricken with a paralysis which confined him to a wheel chair for the rest of his life. For a time the church would not consider his quitting the pastorate. Every week he preached from his wheel chair. No longer could he visit his people in their homes, but now they came to him for counsel and cheer at the side of that wheel chair. Later, when he insisted on resigning and a new young pastor was secured, these visits and counselings continued till his death. When that finally occurred in 1945, the attendance at his funeral crowded both the church and a near by public hall where loud speaker extensions had been installed. Today, scattered all over this Western Pennsylvania area are men and women in our churches who came from these homes of foreigners and grew up in that Sunday school directed largely by Mrs. Carr. A survey made in the midst of these years showed that in the junior department alone under the care of Mrs. Carr was an enrollment of 193, of whom 115 came from homes of non-English speaking people of ten nationalities. In that community she still resides, enjoying in life's eventide the love and esteem of those about her to whom her very presence is still a benediction.

cluding the coal corporation cooperated, but it was Mr. Carr whose managing skill enlisted and maintained the support of the citizenry in general. Avoiding official position as much as possible and all political entanglements, it was his manifest unselfishness and unflagging support that carried the new enterprise till it was firmly established.

Then again disaster threatened. This time a strike had come on in the mines and before long the situation became tense and dangerous. Families were suffering and feelings ran high. Meet-

ings were being held, out of which riotous results could easily emerge. Then again Mr. Carr came to the fore. In one such meeting which was recognized as crucial he was sent for. Here was one man in whom the workers and business interests both had confidence. The miners knew, too, that he was their friend, whose judgment they could trust and who would not let them down. He did not have that red hair without its significance. His courage would be equal to his honesty. It was his voice that evening which prevailed and led

Essentials for Spiritual Vision

*A Sermon by Winthrop S. Hudson **

One thing I know, that, whereas I was blind, now I see.—John 9:25.

THE incident recorded in the gospel of John, which we read as our Scripture for the day, begins with the words: "As Jesus passed by, he saw a man who was blind from birth," and the incident ends with that man having recovered his sight. "One thing I know," said the man, "that, whereas I was blind, now I see." That is what always happened when the Master passed by—people who were blind began to see. There were some who recovered their physical sight. For others, it meant the recovery of spiritual vision and perception.

The accuracy of the accounts in the gospel record where physical sight is reported to have been restored has not gone unquestioned by the critically minded. There are others who have attempted to explain the recovery of sight in psychological terms, and still others would regard these reports simply as tributes to the greatness of a great personality. But with regard to the recovery of spiritual vision, there is no such disagreement. Not even the most skeptical person will deny what happened to individuals spiritually when the Master passed by—those who had been blind began to see. As a consequence of his influence, those who had been oblivious to the things of the spirit began to see life with a new clarity and a deeper insight.

All of us are deeply concerned about protecting our physical sight, but not all of us have the same concern for our spiritual vision. Perhaps it is because we do not recognize our blindness so readily. It may be that we do not know what measures to take to remedy our condition. This morning, therefore, I want to talk to you about the essentials for spiritual vision. Certainly that is a major responsibility of the Christian church—to help people to see, not physically but spiritually. We have turned over to the oculists and optometrists the task of caring for our physical sight, but in the realm of the spirit it is still for the church to diagnose and prescribe. What are the essentials for spiritual vision? What are those qualities which, throughout the centuries, have enabled individuals who have come under the influence of

Jesus to say: "Whereas I was blind, now I see"?

I

The first essential for spiritual vision is to be observingly interested. Those two words go together. It is not enough to be interested in life; it is necessary to be observingly so. It is easy to see and hear and behold the more obvious things; it is not so easy to see those things which are not so obvious but which are more meaningful. One poet sought to express this truth in a brief couplet:

I heard the booming sunset gun;
I did not hear the sun go down.

The one thrusts itself upon us; the other slips silently beyond the horizon. The one does nothing more than disturb our repose; the other is necessary to our very existence.

Recently I have been reading a story to my two little daughters. It was the story of a little girl named April Bright.

April Bright was a Brownie—a Brownie Girl Scout. As a Brownie, she had to see how many different kinds of trees she could identify. And for the first time in her life she saw the tree that grew in her very own front yard. Oh, of course, she had seen it before, but she hadn't really seen it—to see the shape of its leaves and the texture of its bark. To see, to see anything but the most glaring and obvious, it is necessary to be observingly interested.

II

A second essential for spiritual vision is to be intellectually honest. We see the facts but not all the facts. We open our eyes to some and close them to others. I suspect that I can go up to Capitol Hill, for example, and find there things that are tawdry and cheap and unworthy; just as the members of Congress, through their investigating committees, can reach out into the administrative offices of the government and find evidence of indiscretion, favoritism, and even some petty dishonesty. On Capitol Hill, I can discover petty meanness, narrow bigotry, and dull unimaginative thinking. I ought to know, for I was once a page boy on the hill. Choosing my facts, I can debunk everyone and everything, but I would not be intellectually honest if I let it go at that. If I did not take



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3 SAT	WOMEN'S CLUB	10:00	WOMEN'S CLUB
4 SUN	WOMEN'S CLUB	10:00	WOMEN'S CLUB
5 MON	WOMEN'S CLUB	10:00	WOMEN'S CLUB
6 TUE	WOMEN'S CLUB	10:00	WOMEN'S CLUB
7 WED	WOMEN'S CLUB	10:00	WOMEN'S CLUB
8 THU	WOMEN'S CLUB	10:00	WOMEN'S CLUB
9 FRI	WOMEN'S CLUB	10:00	WOMEN'S CLUB
10 SAT	WOMEN'S CLUB	10:00	WOMEN'S CLUB
11 SUN	WOMEN'S CLUB	10:00	WOMEN'S CLUB
12 MON	WOMEN'S CLUB	10:00	WOMEN'S CLUB
13 TUE	WOMEN'S CLUB	10:00	WOMEN'S CLUB
14 WED	WOMEN'S CLUB	10:00	WOMEN'S CLUB
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25 SUN	WOMEN'S CLUB	10:00	WOMEN'S CLUB
26 MON	WOMEN'S CLUB	10:00	WOMEN'S CLUB
27 TUE	WOMEN'S CLUB	10:00	WOMEN'S CLUB
28 WED	WOMEN'S CLUB	10:00	WOMEN'S CLUB
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into account the serious concern, the noble purposes, the realistic thinking, the generous impulses, the unselfish devotion, the earnest endeavors of many members to provide constructive leadership for our country, my vision would be distorted. These, too, characterize the Congress of the United States, and anyone who disregards them is not honest intellectually.

It is interesting, when we stop to think of it, to remember that Christ saw life more realistically than anyone else. He saw the world at its worst, for he saw it from a cross. He knew the evil that men can do, for they had done it unto him. But he knew that that was not all there was to life. He remembered the act of Martha, the deeds of Zachaeus, the impetuous loyalty of Peter. Christ was intellectually honest. He saw life whole. And that is the way we must see the world, if we would have spiritual vision.

III

But it is not enough in our quest for sight simply to be observingly interested and intellectually honest. We also must be spiritually discerning. Isaiah went into the temple and beheld the Lord "high and lifted up," but the others who were there beheld nothing at all. Paul, on the Damascus road, saw a great light and heard the voice of the Son of Man, but those who were with him heard nothing at all. One man looks at the world and sees merely a vast mechanism, grinding away impersonally, with the life of a man or woman simply an unimportant cog in a great cosmic machine. Another man looks at the same world and beholds in the heavens the glory of God and in the firmament his handiwork. In the return of the birds in the springtime, in the recurring regularity of the seasons, in the orderliness of the stars in their courses, in the alternate mercies of night and day, in the warmth of human love, he sees something more than mechanism; he beholds evidence of the divine.

Some weeks ago I was in a little village in the heart of the Adirondack Mountains, a little village surrounded by almost incredible beauty. As I walked down the street, I came upon a man and woman standing on the sidewalk in front of a tent in which a "bingo" game was being played. From the way they were acting, it was obvious that they were married and that they had arrived at one of the minor crises of marital life. The man apparently wanted to play "bingo," and the wife wanted to take a trip through the mountains. The man had seen a mountain; he had seen a tree; he had seen a stream rushing through a gorge. What more was there to see? And so, in the

midst of almost incredible beauty, he wanted to play "bingo." I like to think that his wife was more discerning. I like to think that she saw in those tree-clad mountains, in those rushing streams and rugged cliffs, something which ministered to the soul, something which could be seen again and again, something which brought forth on successive visits fresh revelations of God.

IV

Finally, we achieve spiritual insight, not only by being observingly interested, intellectually honest, and spiritually discerning, but by being unselfishly purposeful. Nothing quite so beclouds our vision as selfishness. It places us, as it were, in one of those halls of mirrors which used to be a standard fixture in every amusement park. No matter which way we would look, we would see, looming up on every side, only the image of ourselves. The mirrors might be convex and make us look tall and thin, or they might be concave and make us look short and fat; but whether tall or short, thin or fat, it was only ourselves that we would see. Selfishness clutters our vision still more by placing our things and our possessions in the center of our attention. The things we own, and hope to own, and wish that somehow we could own, these things sail before our eyes and hide from view all nobler thoughts, all loftier hopes, all higher and unselfish considerations.

On the other hand, when we banish our selfish concerns, when our purposes are unselfish and our ambitions are not self-centered, then a miracle occurs. Our vision clears and we can see things which formerly were invisible to us.

Robert Louis Stevenson was a man most highly gifted with the ability to perceive the deeper and hidden meanings of life. Few men have ever made a greater impact upon succeeding generations. His stories, *Treasure Island*, *Kidnapped*, and the others, have held countless thousands of youngsters spellbound. His essays are polished bits of timeless wisdom and eternal truth. His letters contain gracious counsel and practical insight. His prayers have lifted many a lonely soul into fellowship with God. But of all Stevenson's writings, his *Child's Garden of Verse*, those delightful little poems so filled with whimsy and suggestiveness are the ones I like best. And of those poems, "The Lamplighter" is my favorite.

You remember the story, how Leerie, the lamplighter, would come along the street in the dusk, lighting the lamps and dispelling the darkness. And the little boy from his bed could look out the window and see him round the corner as he made his way from lamp to



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lamp. As the lamplighter came to the lamp beneath the window, the little boy began to muse:

Now Tom would be a driver and
Maria go to sea,
And my papa's a banker and rich as
he can be;
But I, when I am stronger and can
choose what I'm to do,
O Leerie, I'll go round at night and
light the lamps with you.

It had meant so much to the little boy to have the lamp lighted and the darkness dispelled that he wanted to help light the lamps so other people could see. But I think that he was to discover, as we all ultimately discover, that when he had lighted the lamps for others, it made it possible for him also to see. It is only in unselfish service, whereby we light the lamps for others, that we too may see.

May God grant that Jesus once again may pass by, and because, under the influence of his spirit, we have become observingly interested, intellectually honest, spiritually discerning, and unselfishly purposeful, we too may say: "This one thing we know, whereas we were blind, now we see."

MODERATOR DEFENDS MERGER

Brooklyn, New York (RNS)—Testifying in Brooklyn Supreme Court here, Miss Helen Kenyon, moderator of the General Council of the Congregational Christian Churches, said the Evangelical and Reformed Church, with which her denomination proposes to merge, is not yet "congregational in policy, although it is becoming so over the years."

Earlier, Miss Kenyon cited clauses in the "basis of union," the document that outlines the member plan, to support her view that traditional congregational freedoms would be maintained despite the merger.

Dr. Ronald Bridges, former Council moderator and president of the Pacific School of Religion, Berkeley, California, was another witness for the defense.

Dr. Bridges recalled that at a meeting of the Council's executive committee at Buck Hill Falls, Pennsylvania, in April, 1948, a resolution was passed agreeing that no action on merger would be taken unless the 75 per cent favorable vote materialized before the Oberlin meeting.

However, the former moderator said, it was he who presented a resolution at Oberlin to table the Buck Hill Falls proposal. This resolution was adopted. A day and a half later, Dr. Bridges testified, the General Council acted on the "Basis of Union" despite the fact that the 75 per cent affirmative vote had not been attained.

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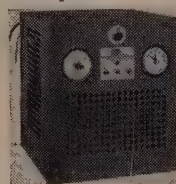
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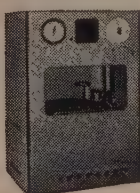
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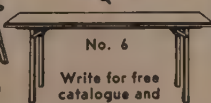
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The Truth Lives On

A Sermon by J. Calvert Cariss *

... If this counsel or this work be of men it shall come to nought, but if it be of God, ye cannot overthrow it. —Acts 5:38-39.

LOOKING at the past is rather like looking at a picture by one of the old masters, the scene seems finer as the distance between it and us increases. We turn the pages of history, and long for the good old days. We read of the exploits of the early Christian church, and say to ourselves, "What glorious days those must have been! What great warriors those first Christians were!" But this estimate is incorrect. We must not think of the early Christian church as being full of heroes. There were heroes of course, but we must not assume that all the early Christians were men of that calibre. There are illustrious names of those who followed in the footsteps

of Stephen and James and chose rather to suffer persecution and death than to deny their Lord. But these were the exception and not the rule. For everyone who sealed his witness with his blood, there must have been dozens who faltered, compromised, worshipped the emperor at least outwardly rather than tread the stony road of suffering and death. Indeed it would be truer to say that the triumphs of the early church were achieved in spite of rather than as a result of the people who composed the church.

This, of course, is no excuse for us to be content with our poor witness, no reason why we should allow our weaknesses to dominate us, though it is an encouragement to us to realize that even if and when God's servants are frail and faltering, obstinate and disloyal, still the lamp of his testimony shines on. All down the years, the

course of Christian history has been marred by failures and fightings, by pride and ambition, yet never once has the gospel torch flickered out, never once has its steady light been wholly obscured. Somewhere, among some people, even in the darkest days, it has maintained its radiant gleam.

Why should this be so? Why should the gospel of Christ have proved its ability to survive in spite of the weaknesses of its advocates, and the fury of its enemies? There can be only one answer, the answer which Gamaliel glimpsed in his warning to the Sanhedrin. The gospel endures because it is divine. "Heaven and earth shall pass away, but my word shall not pass away," Christ affirmed. He knew his message could not die. It was the word of God, its divine origin ensured its continuity. His people might be feeble and disobedient, and opposition might rage against them, but the truth which he revealed would live in spite of everything.

There was logic in Gamaliel's argument, the logic of one who also had a deep belief in and respect for the Omnipotent God. "If this project or enterprise springs from men, it will col-

* Minister, North Street Congregational Church, Kingston, Jamaica.

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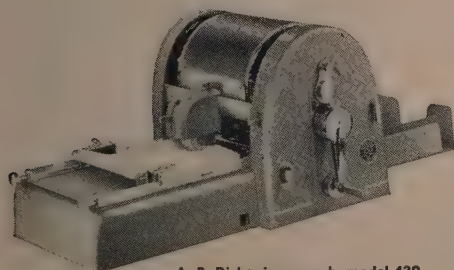
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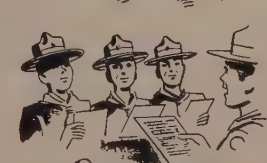
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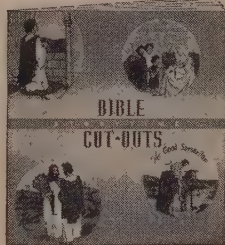
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lapse; whereas, if it really springs from God, you will be unable to put them down."—(Moffatt translation). He was as the Americans say "right on the spot." That which is from God cannot fail or suffer final defeat. The gospel Christ made known to us is his final word of love to us. Because he lives that word must live. Nothing can quench it.

"How," we may ask, "and by what means is the gospel witness kept alive?" We have the answer first in our Lord's promise to his disciples, and then in the fulfillment of that promise which came at Pentecost. "Lo I am with you alway, even unto the end of the world." He told the apostles before he disappeared from them. How could he be present with them? They must have pondered that question in their minds as they made their way back to the city. They had their answer on the day of Pentecost. By the Holy Spirit, the third person of the Trinity Christ was still with them. Wherever they were, he would be nearer to them than any human being could be, and especially when they came together to remember his death, they would realize his living presence. If the engines in the airplane go wrong, down comes the plane to earth. It cannot maintain itself in the air apart from the energy they provide. With the balloon it is different. The gas with which it is filled is lighter than air. The wind may blow it this way or that, engines attached to it may fail, but still it remains in the air because it has within itself the buoyancy to keep it up. If the gospel depended upon people, their failures would have destroyed it long ago, but it does not depend on people, it has of itself that which holds it out of reach of all that would despoil it. Like the balloon it remains above the earth in the sense that it bears continual witness to that which is other-worldly, unseen, eternal.

In our verdict on the early church, we must not go from one extreme to the other. If the first believers were not all heroes, they were certainly not all cowards. True it is that rank and file must have been folks much like ourselves, and the stuff of which that early church was made must have resembled very closely the stuff of which the church is made today; still there were some really great Christians in those first days. Spiritually, "there were giants in those days." The mass might have been soft and pliable in the hands of a hostile and persecuting world, but there was a hard core, a core which, like iron in the furnace, became stronger as it was buffeted and beaten. The spirit of Peter and John did not die.

There were those who cried with them "We cannot but speak the things which we have seen and heard." Many had not the spiritual stamina to stay the course, but some had. Some were undefeated and undefeatable in the face of every trial. Even death itself could not break them. Unlike their pagan contemporaries, they were not afraid of it. They welcomed it. They died smiling, and praising God. For them death meant entrance into their Father's house. With Saint Paul they cried, "O death where is thy sting. O grave where is thy victory?"

Neither Christendom in particular nor the world in general can ever repay the debt they owe to these of whom as the writer to the Hebrews says, "the world was not worthy." Right down the years their glorious seed has held the torch on high.

If we could question those of this faithful remnant, and ask them why they had been able to stand firm in the day of persecution, what would they say? They would tell us that they had maintained their stand because they could do no other. Peter and John tell the Sanhedrin, "we cannot but speak the things which we have seen and heard." Luther tells the Diet at Worms, "Here I stand, I can do no other." Innumerable Christians cry in the face of torture and death, "Whatever happens, I cannot turn from my Lord." Those who have triumphed most gloriously have done so because they felt that sufferings and persecutions were as nothing compared with the present joy and future hope of knowing and serving their Saviour Jesus Christ. To lose the sense of his presence to them meant far more than the loss of home, or friends, or life. Here is a young man deeply in love. His friends are against his choice. So are his parents. His father says that if he marries the girl, he will cut him off without a penny. But the young man does not care. He feels that nothing matters only that he marries the one he loves. To be with her is more than wealth, as he feels just then, more than anything else that life can offer. This, though on a higher plane, is how the greatest Christians have felt about Christ. He has meant more to them than anything or anyone else. No matter what happened, they could not, they dare not let him go. This, too, is the kind of setting in which the light of the eternal gospel has shone most brightly. Great conventions, mass meetings, the ceremonial and ritual of the church—all these have their place. In their way, they are all lenses through which the light of God's eternal truth can filter. But none of them

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can compare with that utter devotion to Christ of those who love him with all the passion of their souls. In this the dazzling glory of the gospel has always been most clearly seen. It is in this kind of context that it glows today with most compelling light. Bishop Bergrav in Norway refusing to desert his flock, Pastor Niemoeller in the face of Nazi threats, speaking as his conscience bade him in the name of Christ, Christians in China slipping through the Japanese lines to minister to their friends—these display the splendour of the gospel.

Like David, we may sometimes in these tremendous days, tremble for the safety of the ark of God. We may fear that indifference at home, and oppression abroad will put out the light of God's good news. But our fears are groundless. God's word abides sure and eternal. Whether, however, we are in the succession of those who are most illustrious examples of the power of that word, the candlesticks in which its light shines most brightly, remains with us. We may be content with being Christians and no more. Or we may count everything else worthless that, as Paul says, "we might win Christ." In so far as we do this we shall prove for ourselves and communicate to others, something of the power, sufficiency, and glory of the eternal gospel of the Blessed God.

Life holds in store great things for those
Who walk with God and love the Light
They need no other guide but Thee
To find the Truth and do the Right.

CHURCH WINS IN ZONING DISPUTE

Coral Gables, Florida (RNS)—Despite rigid zoning restrictions on churches and the protests of residents, the city commission here has granted the Granada Presbyterian Congregation permission to erect a new church building.

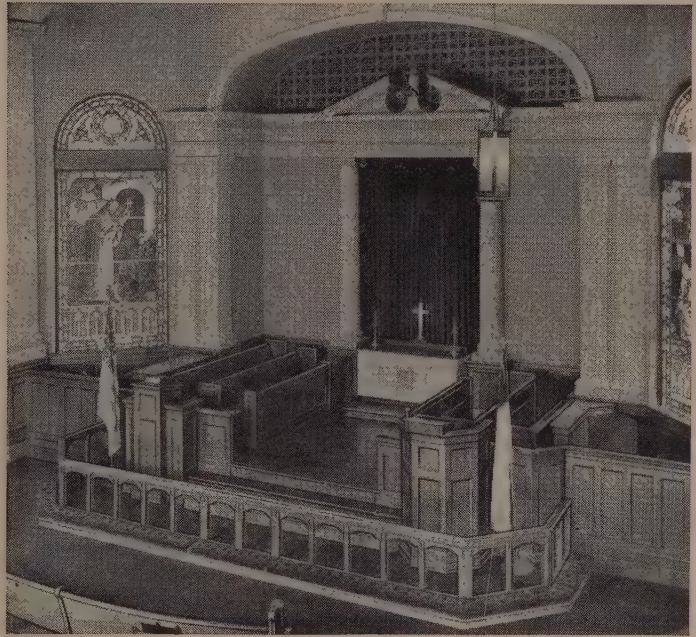
City Attorney E. L. Semple pointed out that the zoning ordinances were changed after the congregation purchased property for the church-side. The official said the position of the Granada Church was legally sound and would be upheld by the courts.

Residents protested against the structure on the claim that it would injure property values.

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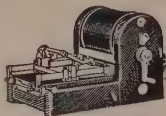
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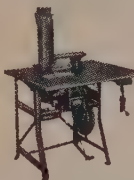
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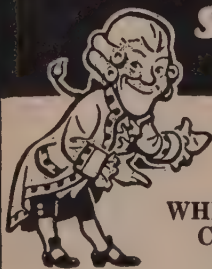
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"Getting Along Well With People"

*A Radio Address by J. Richard Sneed**

WHEREVER you are you face today the problem of association with other people. At home, at school, in your job, or in the community at large, your success or failure—to say nothing of your happiness—depends upon how effectively you handle your human relations.

A survey made by one of our universities revealed that sixty-five per cent of people in all occupations fail not because they lack brains or skill but because of their inability to get along with other people.

Today you can transform your enemies into friends by the practice of a few genuine attitudes and techniques basic to your life and to theirs.

The kingdom of God has been described as the kingdom of right relationships. Living peaceably and happily with your fellow men is one of the proofs of your Christianity.

Let us share together four suggestions which this very day can change your disturbed human relationships into happy associations for yourself and others.

Getting along well with people requires that first of all you must have a cordial interest in them. This can be developed once you understand its importance for both your life and theirs.

Your fellow men are so much like you that they respond as you respond and they will be attracted to you in friendship whenever you generously share your regard for them. Demonstrate it for yourself today. Make known your interest in your associates by courteously revealing some personal appreciation for their service, character, or personality.

Recognition of the values of another must emerge, however, only from a genuine sincerity upon your part. Every human being which our Creator has made has some praiseworthy characteristic. As Paul once wrote to the Philippians, "If there be any virtue, and if there be any praise, think on these things."

William James observed, "The deepest principle of human nature is the desire to be appreciated." The power of recognizing in another his own God-given importance is your human contribution to life about you. Use it, share it, benefit by it.

*Minister, First Methodist Church, Los Angeles, California.

Like yourself, other persons appreciate the personal distinction of having a name rather than a number and any man must be recognized in our democracy as being an important end in himself, not merely the means to an end.

Even big Briery, the captain in Joseph Conrad's *Lord Jim*, who appeared as hard as nails and never seemed to be indecisive or needful, finally died of a broken heart, taking his own life.

Another potentiality you have for getting along well with people is your capacity to inspire them. The gratitude of inspiration has an awakening creative influence which makes this world of ours more human. Mark Twain recognized its effect when he declared, "I can live for two months on a good compliment."

Isn't it true that those who have helped you most have been the persons who inspired you most?

An American reporter once explained how Lord Rothermere wanted to publish his paper, the *London Daily Mail*, absolutely errorless. He made certain bonus offers, threatened dismissals for error, and yet never succeeded.

One day he called his staff together and announced, "Gentlemen, hereafter we will print the first copy of *The Mail* on a special paper and send it to His Majesty. That will be the royal copy, and the million and a half other copies will be exactly like it except for the printing paper. And, gentlemen, His Majesty's royal copy must be errorless."

The report from Fleet Street is that errors dropped ninety per cent. Inspiration brought results where other methods had failed.

Again you can get along well with people by possessing a resilience, a flexibility, and a tolerance.

No matter what may be the issue, your ability to remain friendly and to listen to and understand the other person's point of view is not only a commendable personal quality—it is a fundamental American necessity.

Any two intelligent persons are privileged to vary in outlook, method, politics, religion, but always they should be able to say with Carlyle, "We differed only in opinion." Our Creator has made us all individually different.

Our American community is of such a nature that all of us are challenged

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to demonstrate our goodwill not only in terms of "live and let live," but more creatively as to "live and help live." This is the application of the Golden Rule in the laboratory of daily life where stimulation rather than annihilation comes from our differences.

Always in getting along well with people you will need to use the grace of humor. By its kindly mercies there comes a sense of truer proportion which prevents you taking either yourself or another too seriously.

In the Bonar Law Memorial College in Ashbridge, England, a petition is employed in the prayer which asks: "... Grant us a true sense of humor; may its kindly light and its healing power relax life's tension."

As I flew over the destruction areas of central Europe this past summer I often wished that Mr. Hitler might have been spared the over-serious ambitions he had for his racial supremacy and his international mistrust. Would that he, like some of the wiser men before him, had shared the humorous wisdom of the court jesters—and thus saved, perchance, our modern world tragedy.

George Bernard Shaw has taught us that a sermon can be packed into a jest.

In today's human relations you can at least maintain your own composure by praying God for that grace of humor that makes good will forgetful, unhurtful. It is a healing balm that saves offenses; it lifts the darkness of gloom to the brightness of hope, it changes disharmony and defeat to friendship and success.

When Jesus was asked what was the great commandment, He replied, "Thou shalt love the Lord thy God . . ." but added quickly this other, "And the second is like unto it, Thou shalt love thy neighbor as thyself."

METHODISTS BUILD 1,000 NEW CHURCHES IN FOUR YEARS

Buck Hill Falls, Pennsylvania (RNS) —Nearly 1,000 new Methodist congregations were organized and as many new churches for them built during the past four years, it was reported to the annual meeting here of the denomination's Board of Missions and Church Extension.

During the same period, the board granted donations and made loans totalling \$12,033,986 for church building projects, the largest amount it has ever contributed for this purpose.

Board secretaries said they expected that funds raised in the Methodist "Advance for Christ and His Church" movement would make available for new church building more than \$5,000,000 above the figures of the last four years.

On a Peaceful Summer's Evening

That's the Time for Open Air Movies

by William H. Hunter *

IN last May's issue of *Church Management* we discussed how our church planned and financed a film program. This provoked some interest, for a number of ministers wrote asking for more details.

In the summer which followed, remembering how people like a nice program "on a peaceful summer's evening when the sun has set," our 208-year-old Presbyterian church sponsored four open-air movie programs on our spacious lawn. We showed a selected group of short subjects to make up an hour and a half of movies.

Expenses were more than adequately met with a free-will offering during the intermission. While we got only an average of five cents per person, our average attendance of about 300 persons brought us enough to pay expenses and even realize a small profit. On the side, our Sunday School sold pink lemonade at five cents for a seven-ounce glass, realizing a profit of nearly fifteen dollars for the four nights.†

To get back to our pictures, we hung a 6x8-foot screen between two trees on the lawn. We have a waterproof plastic screen which is not a beaded glass surface, hence the pictures do not "wash out" when viewed at a sharp angle. Our projector is equipped with a 2½" lens, permitting us to have a longer throw for the size picture we want, approximately fifty-five feet for a 6x8 picture.

People sat on our church steps (the projector was on the portico) and on the lawn. Some sat in cars parked in our large parking area. Some even propped themselves up against tombstones in the now no-longer-used cemetery.

Our program comprised community

sing reels, sportsopes, cartoons, "old-time" movies, adventure reels, animal shorts, and two-reel Laurel and Hardy comedies.

The "sing" reels were immensely popular. Our audience singing could be heard for three or four city blocks, we are told. Cartoons were always acceptable; an all-cartoon program was requested but impossible at the time. *Woody Woodpecker* and *Andy Panda* proved the top favorites with most ages, we discovered, though such cartoon classics as *Boy Meets Dog*, *Wayward Pups*, and the like, were highly appreciated.

We were amazed at the popular reception accorded the Laurel and Hardy two-reel comedies. Though made fifteen or more years ago, these slapstick comedies are still fresh and funny to many people. The two comedians have a definite style, depending not so much on slapstick itself as upon carefully worked-out timing. We showed four of these comedies as "featurettes" on our programs and had earnest pleas for more.

With our set-up for screen and sound, out-of-doors, we found that our audience could see and hear clearly up to 200 feet from the screen. Open-air acoustics, such as we had, under the trees are well-nigh perfect, for while folks could hear 200 feet away clearly and distinctly, there was no appreciable distortion as close as six feet to the speaker.

Short-subject programs, running from an hour to an hour and a half, are available from most distributors for costs ranging from six dollars to ten dollars, depending upon length of show and how many color subjects are included.

This year's experiment with open air, short-subject programs was so happily successful that we are already planning on having more of them over a longer period of time next summer.

PUT CHRIST INTO CHRISTMAS

Milwaukee, Wisconsin (RNS)—Twelve hundred card posters carrying the slogan, "Put Christ Back Into Christmas," were placed in Milwaukee streetcars and busses in connection with a drive sponsored by the Milwaukee Archconfraternity of Christian Mothers.

*Pastor, First Presbyterian Church, Florida, New York, and former Director of Public Relations, Presbyterian Synod of New York.

†Perhaps you might like to know our recipe for pink lemonade. We took the juice from eighteen medium-large lemons, and then quartered the skins. We put two gallons of water and five pounds of sugar into a large container and started heating. We rinsed the lemon rind and put them into the sugar and water, bringing it just to a boil, but not allowing it to boil.

When the sugar-rind-water came to a boil, heat was turned off and the mixture allowed to cool about forty-five minutes. Liquid was strained off into a large graniteware container. We added previously prepared lemon juice, one pint prepared cranberry juice cocktail, two small cans lemon juice concentrate. Mixed thoroughly. Added fifteen to twenty pounds ice. Served in seven and one-half-ounce Dixie cups. The drink is wholesome and tasty. By steeping the rinds, the lemons go much further, since most of the flavor of citrus fruits is in the rind.

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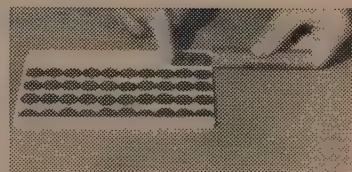
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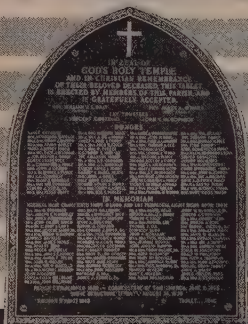
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THE PASTOR'S WIFE

A Department for the Mistress of the Manse

Edited by Mrs. Joyce Engel

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

"Sh! Here Comes the Preacher's Wife"

by Catherine S. Tiemeier*

WHAT minister's wife is there who has not, at one time or another, heard this expression used as she drew near to a group in conversation? "Sh! here comes the preacher's wife." Until such a time, I would say, she is quite unaware of how her presence affects people, whether at church functions, social contacts, or everyday affairs.

When we started out in the ministry, almost fifteen years ago, I became conscious of this pet expression. In our first parish in a small country town the majority of the people were French. One day I visited the general store and overheard a number of men, who were gathered around the pot-bellied stove, spitting into cuspidors; swearing and cursing the present political regime, and then I heard it, "Sh! here comes the preacher's wife." Immediately the conversation was switched to a rapid French. The language was changed but not the tone of the conversants. My presence had only a temporal effect.

Several years later, I entered a grocery store and met two kind ladies of the congregation. One was arguing furiously with the groceryman and literally "telling him off." She was quickly nudged by her companion with a "Sh! here comes the preacher's wife." The frowns quickly left both faces, and all were eager to explain that something was wrong with the cream. It didn't whip. So that was the reason for the fussing and fuming! As I left the store, I pondered what would have happened had I not come along at the time. I imagined that perhaps the heated words would have caused the grocer to lose a customer.

What strange charms we preachers'

*New Albany, Indiana.

wives possess at times, unknowingly to ourselves! How much more careful we would be in our daily practice of patience, kindness, and tolerance, if we only knew how our people regarded us.

Years later, there was a similar incident at the yard goods counter. Two sisters were pawing over expensive materials with a look of disgust and scorn on their faces. I chanced to stand close by, long enough to hear some rather crude talk when I heard "Sh! here's the preacher's wife." And then I heard a sudden, sweet, melodious "Oh, hello, Mrs. -----, I do want you to know how much I enjoyed your husband's sermon Sunday."

Just those three incidents were all that were needed to inspire the writing of these words. And yet, it caused me to examine myself more closely. Did I allow myself to act in like manner when I felt "off guard"—away from the ever-prying eyes of our parishioners? I thought of the times when I, too, felt like "cussing" when things didn't go just right, and then there was that still small voice that said "pull yourself together, you are the preacher's wife."

Then there was the time when the grocer's wife short-weighted me. I wanted to go back and storm and raise a fuss about it, but being "the preacher's wife," I decided to overlook it and give her another chance. Many times we have to overlook slights and the shortcomings of others in order to avoid scenes. Yet, stop and think, dear sister, how often you have avoided a scene or quieted some rabble rouser, either by your presence or with some witty or even profound comment.

If you are truly spiritually-minded, and as a minister's wife you should be,

you can contribute immensely not only to your church program, but to your community activities as well. Your very presence at a meeting should be able to lift the atmosphere to new spiritual heights. However, that spiritual side of you must be constantly fed and replenished if you are to radiate a magnetic glow wherever you go. You need something in addition to your daily devotions if you are to keep that vibrant quality alive. You need to cultivate an appreciation for the finer things in life.

It seems to me that too often in our teaching others to aspire to the higher and nobler things in Christian living, we fail to practice what we preach or teach, and neglect our own soul's growth and salvation. You need to listen to a good symphony sometime during the week or even on Sunday afternoons. You need to buy that pretty hat that you have so long denied yourself. Jesus had a deep appreciation for those finer things in life. Remember the spikenard that Mary put on his feet and wiped dry with her hair? Jesus said you have the poor with you always. Then why not treat yourself to that lovely little bottle of "Djer Kiss Sachet" or Houbigant's "Quelques Fleurs"? The poor will always be there waiting for your hand-out, and you're usually the one who's always first to give it.

How much easier it will be for you to win souls for Christ if you are the kind of a person who will attract people to you. Why do some preachers' wives feel that they must dress as shabbily as possible in order to be considered saintly and pious? Personally I believe she should be the most attractive person wherever she goes. She should have an air of certainty about her. She should be able to show that she is glad to be alive, glad to be neat and well-dressed, showing her respect for herself and others as well. She should imitate Christ in her manners and her kind deeds to others, no matter how lowly or unlovable. Then when she has done all this to improve herself, she will not need to worry, but instead feel flattered when she hears the remark "Sh! here comes the preacher's wife."

OLDEST HOSPITAL IN ORIENT

Bombay, India (RNS)—The Clara Swain Hospital at Bereilly, Northern India, oldest hospital in the Orient, has celebrated its seventy-fifth anniversary. It was founded by American charity and has played an important part in the healing mission of the Christian Church in India.

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SERMON STARTER:

Men and Trees

For man is like unto the tree of the field.—Deuteronomy 20:9.

He shall be like a tree planted by the streams of water.—Psalm 1:3.

*I see men * * * as trees walking.*—St. Mark 8:24.

A TREE is at once the most lovable, the most significant and the most enduring of all living things. The tree speaks a universal language and symbolizes those qualities which, from earliest times, wise men have considered essential for full, free, creative human life.

There is indeed much in common between men and trees. "Man is like unto the tree of the field." The same mysterious stream of life that flows in the veins of a man thrills through the trunk of a tree and the veinlets of its leaves. The same undefinable vital force, the same periods of fluorescence and fruition, the same inevitable stages of growth, maturity and decay combine to unite men and trees in a common brotherhood of life. For many years you have been looking for some wisdom about life in books—and books, you know, are made from the pulp of trees. Now, not disparaging the wisdom which comes through books, let us turn from books to the tree itself.

Joyce Kilmer has long since taught us that trees are greater than poetry and, more recently, J. W. Feaver has been telling us that for him to create a tree would make a deity of man. Let us put the question in this way: In what respects is a strong and beautiful human life like a strong and beautiful tree?

A. For one thing it is deeply rooted. It borrows much of its life from deep, elemental and ancient sources. In the realm of the spiritual and the intellectual our sources derive largely from the two little lands of Palestine and Greece. Moreover, the thousand years which began with Buddha and ended with Mohammed witnessed the origin of every important religion to be found in the world today.

B. For another thing men are like trees because they reach out. Noble living is both deep and expansive. The measure of a man's culture is largely a matter of his awareness—the intelli-

gent breadth of his interests and sympathies. Like a great oak, the man of vital strength and moral power reaches out. He craves fellowship with all of creation. He greets the voice of truth wherever heard. He makes friends of the stars. He fellowships with all races of men. And he shares the joys and sorrows of our glad, sad world.

C. Men are like trees because their lives are placed between earth and heaven. They draw their strength from earth and from what is not of earth. Part soil and part soul, man is at once earth-bound and heaven-bent. Part animal and part angel the roots of his life are in the steady soil but the fruits of his life are in a growing soul. Gravitation does not have the last word. It is through aspiration that the soul is led and lifted into the rarified atmosphere of the spiritual and the eternal.

D. Men are like trees when they express an inner creative vitality. From the ends of the deepest roots to the last blown blossom the tree is vitally alive. Men, too, are vitalized through contact and communion with the spirit of the living Christ. "I am the vine," said the Lord of life, "and ye are the branches: He that abideth in me and I in him, the same beareth much fruit; for apart from me ye can do nothing." An American educator who was wise as well as learned once asked the question: "Is your life a brush-pile or a tree?" The contrast is apparent. A brush-pile is a heap of cut and broken branches. From a distance it may look like a tree and, superficial measurements or analyses may assure us that it is a tree, but there is one significant difference, and that difference is the difference between life and death. The brush-pile is but a heap of severed and disjointed branches. They have no communion with the living stem. They are in process of disintegration and decay, whereas the tree is alive. Its branches are vitally related one to another. They feed upon soil and sun and bring forth flower and fruit. In similar fashion the Christian is not a tessera in a mosaic but a living branch organically related to the living vine which is Christ Jesus, our Lord.

E. Conclusion: There is one sense in which man is unlike any tree. This difference is what makes him man. The

thought is suggested by our third text: "I see men * * * as trees walking." Trees do not walk. They suggest little of that "space-hunger" which is so characteristically human. Man, to remain man, must be venturesome. He must move out and on. Like the tree he has his sources in deep and ancient soils. Like the tree he grows up and reaches outward; but, unlike a tree, he is a pilgrim. In the earth, he is not of it. His destiny is beyond the years. It is in the region of the deathless and the eternal.

POETIC WINDOWS

A Bag of Tools

Isn't it strange
That princes and kings,
And clowns that caper
In sawdust rings,
And common people
Like you and me
Are builders of eternity?

Each is given a bag of tools,
A shapeless mass,
A book of rules;
And each must make—
Ere life has flown—
A stumbling block
Or a stepping stone.

—R. J. Sharpe

The New Year

Is it not truth? As old as true?
List ye, singers, the while ye sing!
Each year bringeth to each of you
What each of you will have him bring.

The year that cometh is a king
With better gifts than the old year
gave;

If you place on his fingers the holy
ring

Of prayer, the king becomes your slave.

—Abram J. Ryan in
Think Magazine

Religion

God sends His teachers unto every age,
To every clime, and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm
of truth

Into the selfish rule of one sole race.
Therefore each form of worship that
hath swayed

The life of man, and given it to grasp
The master-key of knowledge, rever-
ence,

Enfolds some germs of goodness and
of right;

Else never had the eager soul, which
loathes

The slothful down of pampered ignor-
ance,

Found in it even a moment's fitful rest.

—From *Rhoecus* by
James Russell Lowell

The Praise of Dust

"What of vile dust?" the preacher said.
Methought the whole world woke,
The dead stone liveth beneath my feet,
And my whole body spoke.

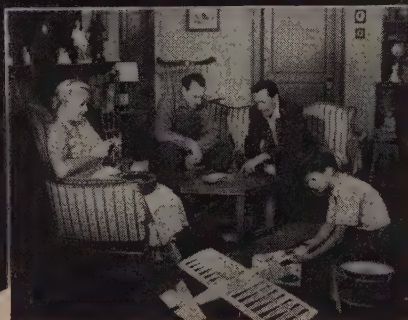
"You that play tyrant to the dust,
And stamp its wrinkled face,
This patient star that flings you not
Far into homeless space,

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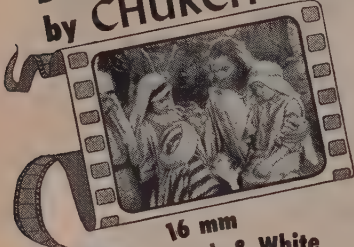
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"Come down out of your dusty shrine
The living dust to see,
The flowers that at your sermon's end
Stand blazing silently.

"Rich white and blood-red blossom;
stones,
Lichens like fire encrust;
A gleam of blue, a glare of gold,
The vision of the dust.

"Pass by them all: till, as you come
Where, at a city's edge,
Under a tree—I know it well—
Under a lattice hedge,

The sunshine falls on one brown head.
You, too, O cold of clay,
Eater of stones, may haply hear
The trumpets of that day.

"When God to all His paladins
By His own splendour swore
To make a fairer face than heaven
Of dust and nothing more.

—G. K. Chesterton, quoted
by Robert Farren in
How to Enjoy Poetry

Three Pleas

Stand by me, Death, lest these dark
days
Should hurt me more than I may know;
I beg that if the wound grows sharp
You take me when I ask to go.

Step closer, Love, and dry your eyes,
What's marred you'll never mend by
tears;

Let's finish where the tale began
And kiss away the ruined years.

A moment, Faith, before you leave,
There's one last favor I would ask;
Put to some use your handsome hand
And show me the face behind your
mask.

—Henry Treece in *Collected
Poems*; Alfred A. Knopf

There Is a Beauty

There is a beauty at the goal of life,
A beauty growing since the world
began,
Through every age and race, through
lapse and strife,
Till the great human soul complete her
span.
Beneath the waves of storm that lash
and burn,
The currents of blind passion that
appal,
To listen and keep watch till we discern
The tides of sovereign truth that guides
it all;
So to address our spirits to the height,
And so attune them to the valiant
whole,
That the great light be clearer for our
light,
And the great soul the stronger for our
soul;
To have done this is to have lived,
though fame
Remember us with no familiar name.

—A Lampman

"Think of These Things"

(Philippians 4:8)

Outside a garden fence I saw a child
Pluck one red rose that strayed beyond
the bars:
And no one could forget the way he
smiled—

As if he heard the music of the stars!
To that poor little waif it meant escape
From utter loneliness, to hold a flower,
And Beauty in its most appealing shape
Made earth to him like heaven for an
hour.

Ah, if we, too, would only fill the mind
With things of truth and loveliness like
those
Enjoined on the Philippians by St.
Paul,
We would know Beauty of another
kind—

Of Faith and Hope that will outlive the
rose,
And Charity more beautiful than all.
—Lady Ashmore in
Songs of the Camerons

SELECTED PROSE

Individualism

Individualism clearly is a dangerous
adventure, as indeed for that matter
are most good things in life. Never-
theless, without that heritage modern
civilization would be something quite
other than what it is. The whole fab-
ric of our European and Christian tra-
dition is rooted in the doctrine—so
readily challenged by totalitarian
creeds—that the state exists for the
individual, not the individual for the
state. And toleration, that hall-mark
of a truly civilized society, implies the
threefold right of the individual, to
think his own thoughts, to utter them
in public, and, so far as the welfare
of his fellows will permit, to act in ac-
cordance with his own private con-
science. This conception we owe to
the Greeks; and, if Greece herself, as
a political entity, was doomed to perish
in bringing it to birth, that would not
be a solitary example in history of
the "seed which cannot be quickened
except it die." To wish that her his-
toric development had followed differ-
ent lines would be not merely futile,
but wrong-headed. Individualism may
have destroyed many empires, but it is
still the most precious thing the hu-
man race possesses.—C. E. Robinson in
Zito Hellas; Chapman and Hall,
London.

The Pattern

We stand on the wrong side of the
tapestry—a confusion of colors, knots,
and loose ends. But, be assured, on
the other side—there is a pattern.
Without faith you are as a stained
glass window in the dark.

Harnack and Barth

One of the most interesting and de-
cisive cleavages in theological circles
in our generation was that between
Adolf Harnack and Karl Barth. Barth
had been the pupil of Harnack and,

Christ Child Painting Selected



WASHINGTON, D. C. — Art authorities of the National Gallery stand before a priceless, 15th century painting and compare the original with the full-color proof before giving approval to the reproduction of this painting on the cover of *The Upper Room*, the world's most widely used devotional guide. The painting, "The Rest on the Flight to Egypt," by Gerard David, shows Mary and the infant, Jesus, resting on their flight into Egypt, while Joseph in the background knocks nuts from a tree for their food.

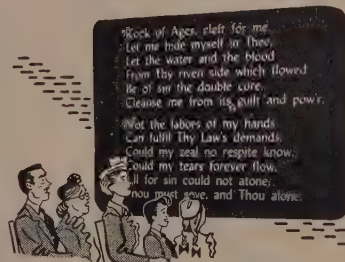
Col. H. A. McBride, left, administrator of the Gallery, holds the proof and discusses with Dr. Raymond H. Stites, educational director of the Gallery, and Dr. J. Manning Potts of Nashville, Tennessee, editor of *The Upper Room*, the problems involved in producing two million faithful copies of the full-color original for the cover of the 1950 January-February issue.

when their meeting and discussion took place at Aarau he was twice the age of the present high priest of neo-orthodoxy. Something of the fundamental difference between the two men—perhaps the most fundamental in modern Protestantism—comes to light in the published memoir of her father by Dr. Agnes von Zahn-Harnack in which she describes a debate—or should I say a discussion?—between these great men. From the daughter's memoir of her father I quote the following:

"The two men did not have a single principle in common. Here I can only indicate briefly the three aspects in which their differences of opinion are most glaring. (1) Harnack always brought knowledge and man's intellectual powers into relation with the divine. The Devil in *Faust* knows why he calls reason and knowledge man's greatest strength: he knows that he is conqueror wherever men scorn these powers. And Harnack shared another conviction of Goethe's: it would not be worth-while living to seventy years of age if all the wisdom of the world were but foolishness in God's sight. And so he questioned Barth, 'How can you erect barriers between experience of the divine and the good, the true, the beautiful, instead of binding them to-

gether with experience of the divine through historical knowledge and critical reflection?' * * * (2) Culture and ethics—this was the second point of difference—are for Harnack not something apart from God. 'If God be not simply all that has been affirmed of him in the evolution of culture and in its knowledge of morality, how can we hope ultimately to save this culture and ourselves from atheism?' Barth's reply to such thoughts was harshly abrupt. The gospel has as much and as little to do with cultural development as with barbarianism. (3) Harnack saw in Jesus' teaching unqualified simplicity, a truly childlike artlessness which was self-explanatory. In contrast to this he found the speculations of dialectical theology a falsification of fact. If one compares Harnack's exposition with the style and the philosophical apparatus of Barth, one is tempted to remember that sacred legend about the Apostle John in his last years, who had only one sermon: 'Little children, love one another.' And so, in religion, Harnack remained true to his axiom not to express common things in uncommon terms, but to explain uncommon things by common words. He distrusted arbitrary terminologies, and the intelligibility of

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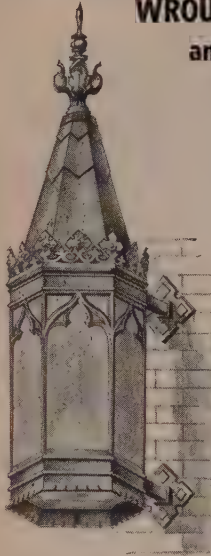
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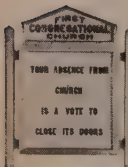
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Church Wins Air Conditioning Suit

by Arthur L. H. Street

A TEXAS church corporation contracted for installation of air-conditioning apparatus in its church building at a price of \$8,500, \$1,700 of which was paid in advance. After the work was done a dispute arose as to efficacy of the apparatus. It was then agreed that the \$8,500 should be put in escrow with a bank to abide a test to be made from 11 a. m. until 12 noon, one Sunday, with the congregation present. If the test—over which the contractor was to have full control, with the church's engineers present to witness the test—showed that the temperature to be 15 degrees lower than outside temperature in the shade the \$8,500 was to be paid to the contractor. If the test should not show such lowering of temperature, the money should be paid to the church and the contractor should remove the equipment.

When the test was over, each party claimed the money and the bank brought suit to secure an adjudication as to who was entitled to the fund. The Texas Court of Civil Appeals, Waco, upheld a judgment of the trial court awarding the fund to the church, on the ground that the test was not fairly made by the contractor and that the equipment was not capable of lowering the temperature fifteen degrees within a reasonable time. (Super-Cold Southwest Co. v. First Baptist Church, Corsicana, 219 S. W. 2d 569.) The substance of the decision as to the insufficiency of the test was that it was not

so made as to show that under actual and normal conditions the temperature in the auditorium would be lowered by the apparatus fifteen degrees within a reasonable time.

Attorneys for the contractor argued that the clause of the agreement, to the effect that its engineers should have full control over the test, made the contractor sole arbiter as to how the test should be made. But the court said that the case fell within an exception to the rule that an arbiter's decision is binding—namely, where there is "fraud, misconduct, or such gross mistake as would imply bad faith or failure to exercise an honest judgment upon the part of the arbiter." The court added:

"As stipulated in the contract by the parties: 'The church is desirous of having said equipment function in order that the congregation may be comfortable during worship services in the hot summer months, and' the contractor 'is desirous of making said equipment function to the satisfaction of the church and in fulfillment of its guarantee to reduce the temperature . . . as much as fifteen degrees.' . . . Regardless of whether the contract is ambiguous . . . it was incumbent upon" the contractor "to exercise good faith in carrying out the terms of the contract. . . . The intention of the parties as disclosed from the entire contract clearly reveals that it was intended that a fair test be made."

the gospel was to him the highest proof of its divine origin."—Agnes von Zahn-Harnack in *Adolf von Harnack*; Hans Bott Verlag, Berlin

Magic Moment

In my journey to Palestine, the most exciting moment I experienced came suddenly and secretly upon me when the ship in which I traveled was sailing past Sur. The sea lay blue and clear under a blue sky; and there, beyond the sheltered plain that spreads behind what once was the ancient city of Tyre, were the sloping mountains over which Jesus had walked.

I think my emotion was due to the fact that I knew I was looking for the first time in my life upon ground, upon dust of the planet Earth, that had actually supported the human feet of

Christ. At that moment, even into a heart as naturally heathen as mine, there came a strange awakening, a vivid awareness of the story, such as no sacred sentence has ever been able to evoke.

Over these yellow slopes Jesus had once made his way. Sheltering under the carob trees, he had looked down upon the winding sea-banks of this self-same coast. Here his eyes had unconsciously observed casual wayside stones. Here he had listened to the hum of honey-hungry hornets among the sticky red-stemmed leaves above his head, here he had seen eagles—"as long as her flight lasted the air was shaken, but there remains no path behind her"—pass across the sky, and had watched small brown low-flying birds flit before him from tussock to tussock.

* * * These high sun-drenched hill-sides on that still autumn afternoon became eloquent of their traditional privilege. And with so typical a topographical background before my eyes, the personality of Christ stood out amid the disorders of the centuries.—The late Llewelyn Powys in *The Cradle of God*; Watts Co. Ltd., London

ZONING LAW CHALLENGED

Dover, Massachusetts (RNS)—Attorney General Francis E. Kelly of Massachusetts termed "discriminatory" a town of Dover zoning law which has prohibited the establishment of a Catholic school in the residential section.

The Dominican order purchased a 78-acre estate last September and applied in October for a certificate of occupancy to permit its use as a house of studies.

This application was denied by the town's selectmen on the ground that it would violate a three-and-a-half-year-old zoning law passed by a two-thirds vote and approved by the then attorney general.

Following the selectmen's decision, Attorney General Kelly urged them to call a special town meeting "to wipe this by-law off the books" but the selectmen took no action.

In a letter to Kelly they said they "saw no reason to act on this or any other by-law."

Chairman John N. Worcester said the matter was in the hands of the town Board of Appeals and that the board had met without reaching a decision. It will meet again soon.

In his latest letter to the selectmen Kelly described the by-law as "unworthy of the town of Dover and repugnant to freedom-loving Massachusetts."

"To permit this intolerance by-law to remain on your records would in effect prevent religious organizations of every denomination from teaching religious principles," he said.

"It is the fundamental law of the land that religious teaching of all denominations be encouraged and fostered. To prohibit instruction in religion would imperil the right of every faith, whether Catholic, Protestant or Jew, in any city or town wherever located, to establish houses of worship and schools and would directly foster atheism and promote Communism."

MISSION IN EGYPT BUILDING NEW HOSPITAL

Cairo (RNS)—United States Ambassador Jefferson Caffery and leading Egyptian officials attended the laying of the foundation stone of a new hospital in Tanto, seventy miles north of Cairo, which is being built by the American Mission in Egypt.



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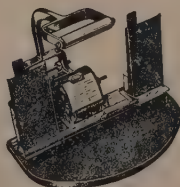
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Biographical Sermon for January

Thomas DeWitt Talmage—Spectacular Preacher

by Thomas H. Warner

Lift up thy voice like a trumpet.—Isaiah 58:1.

THOMAS DEWITT TALMAGE was born January 7, 1832. He died in 1902. His father kept a tollgate. He was the youngest of eleven children. Four of the sons became ministers. Talmage said that when his mother led the family devotions, she would often pray, "O, Lord God, I ask not for my children wealth or honor, but I do ask that they may be subjects of thy converting grace."

Talmage took his theological course at New Brunswick Seminary. Dr. Lyman Abbott said the professors predicted that his fame would be world-wide. But there was one dissident. Dr. Campbell prophesied that he would be a failure. After hearing his first sermon, he said, "Young man, go home. You will never make a preacher. None of the moulds fit you, and your mold fits not the pulpit."

Talmage once said: "Yet, my beloved people, when I recall the joys of my forty-four years of public ministry, I often shudder at the fact of how near I came to losing it. For very many months my mind was balancing between the pulpit and the attractions of a legal and political career. A single hour in a village prayer meeting turned the scale. But perhaps behind it all a beloved mother's prayers were moving the mysterious hand that touched the poised balance and made souls outweigh silver and eternity outweigh time."

Talmage gave this version of his call to Brooklyn:

"Yes, twenty-three years have passed since I came to live in Brooklyn, and they have been to me eventful years. It was a prostrated church to which I came, a church so flat down it could drop no further. Through controversies, which it would be useless to rehearse, it was well nigh extinct, and for a long time it had been without a pastor. But nineteen members could be mustered to sign a call for my coming. As a committee was putting that call before me in an upper room in my house in Philadelphia, there were two other committees on similar errands from other churches in other rooms, whom my wife was entertaining and keeping apart from unhappy collision."

Talmage related this incident:

"In the winter of 1875, we were worshipping in the Brooklyn Academy of Music. We had the usual great audiences but I was oppressed beyond measure that conversions were not more numerous. One Tuesday I invited to my house five old, consecrated Christian men. . . . I said to them, 'I have called you here for special prayer. I am in an agony for a great turning to God of the people.' . . . When the following Sabbath came, although we were in a secular place, over four hundred arose for prayers, and a religious awakening took place that made that winter memorable for time and for eternity. The following Sunday 328 souls were received into our communion, mostly on confession of faith. At two other communions over 500 souls joined at each one. At another ingathering 628 souls entered this communion, and so many of those gathered throngs have already entered heaven that we expect to feel at home when we get there."

Talmage was a spectacular preacher. Fifty years ago he was preaching on topics that are considered up-to-the-minute today. A volume of his sermons has the title, *Trumpet Blasts; or Mountain-top Views of Life*. He preached a series which he called his *Wedding Ring Sermons*. The titles were, *The Choice of a Wife*, *The Choice of a Husband*, *Clandestine Marriages*, *Matrimonial Harmony or Disagreement*, *Marital Duties*, *Costume and Morals*, *Duties of Wives to Husbands*, *Hotels versus Homes*, *The Domestic Circle*, *Sisters and Brothers*, *The Christian's Patrimony*, *Motherhood*, *Trials of Housekeeping*.

Another series he called the *Battle for Bread Series*. The titles were, *The Labor Question*, *The Treatment of Employees*, *Hardships of Workingmen*, *Monopoly and Communism*, *The Worst Foe of Labor*, *Black Servants of the Sky*.

In 1896 he said: "Never within my memory have so many people literally starved to death as in the past few months. Have you noticed in the newspapers how many men and women here and there have been found dead, the post-mortem examination stating that the cause of the death was hunger?"

There is not a day when we do not hear the crash of some great commercial establishment, and as a consequence many people are thrown out of employment. Among what we considered comfortable homes have come privation and close calculation and an economy that kills. Millions of people who say nothing about it are at this moment at their wits' end. There are millions of people who do not want charity but want work."

Talmage was the most popular lecturer of his day. His fee was from \$500 to \$1,000 per lecture. In 1890 he was offered \$150,000 for 300 lectures to be delivered within a year.

"Readers of *The Advance* need hardly be told that Dr. Talmage presents a splendid appearance on the platform," wrote the editor, Dr. Adams. "He is built to stand before the public and to act a leading part in the world of words, gestures and attitudes. But he is a lecturer, not an orator. Great as his reputation is, he is not eloquent. The grace, finish, flow, feeling and power of oratory are not in him, not when he is scampering around the globe with an audience holding to his coat tails. His voice is strong but lacks compass and turns to a growl when it should soften into melody. Of gestures the Doctor has the largest and most complete assortment known to the platform."

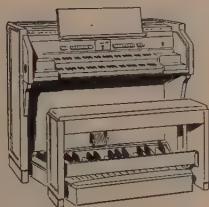
Talmage's sermons appeared simultaneously in the leading church papers of America and Great Britain. They were translated and printed in French, German, Austrian and Swedish papers, and were also printed in India, Australia and New Zealand. It was estimated that each sermon reached 25,000,000 people. Later he sold his sermons to a syndicate which paid him from \$200 to \$300 a week.

Talmage's popularity waned. A new tabernacle was never paid for. In 1896 it was consumed by fire. Russell Sage, who had a mortgage on it, collected the insurance and declined to renew the loan. The church had a membership of over 5,000 but there were only 274 contributors. Talmage started a new church in the Academy of Music in New York. The congregations were large, but the collections were not enough to meet the expenses. He finally became associate pastor of a Presbyterian church in Washington, D. C. This did not prove to be a happy arrangement.

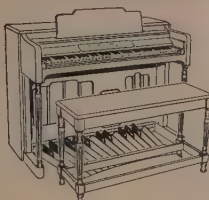
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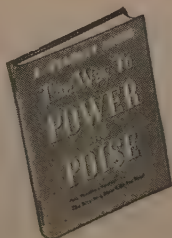
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Reinhold Niebuhr

Reinhold Niebuhr by D. R. Davies. The Macmillan Company. 102 pages. \$2.00.

There has been a need for a brief book which will in clear and definite manner state the beliefs of Reinhold Niebuhr. The reviewer is always interested in listening to ministers make their comments upon the sermons and talks which Dr. Niebuhr gives. Usually there is divided opinion. This book should fill this need for an interpretation of the theology of this American theologian.

Dr. Davies points out that Niebuhr's American birth and rearing together with his German origin may partly account for the unusual combination of qualities found in him. This "revolutionary," as the author calls him, began his work as a minister in Detroit. His development began when he "stopped worrying so about the intellectual problems of religion and began to explore some of its ethical problems." Then Niebuhr found "more of a thrill in preaching."

The second chapter shows Niebuhr's move to the right. Like some of his English contemporaries he went in this direction rather to the left. He now studied the confession of his church in the light of his social experiences. In contrasting "moral man and immoral society," Niebuhr concludes that reason becomes unconsciously the instrument of egoism. In turning to the right he placed greater emphasis upon the doctrines of historical Christianity.

The third chapter shows Niebuhr's theory of Christian faith in society. Dr. Davies shows how two principles—one of the relative character of all historical situations and the other the absolute (or eternal) significance of relative historical situation—are fundamental in his interpretation of human relationships. The last two chapters describe the process of the Christian revolutionary. What Niebuhr calls "a contradiction in our souls" is a complex of two things. Man never satisfies the ideal but believes that he can. All history, civilization and culture are a conspiracy to defend man's pride. Hence the gospel is "not the law that we ought to love one another. The good news of the gospel is that there is a resource of divine mercy which is able to overcome a contradiction within our souls, which we cannot ourselves overcome."

While some readers of *Church Management* may question the author's claim that Niebuhr "is, by any standards of judgment whatsoever, a leading, if not the leading, theorist in con-

temporary revolution in Christian thought," no disagreement may be found in his conclusion that "he has made orthodox theology relevant to our secular crisis" and "has made it intellectually respectable." This book is a good and clear interpretation of one of America's most provocative theologians.

W. L. L.

Faith and History by Reinhold Niebuhr. Charles Scribner's Sons. 257 pages. \$3.50.

In his first major work since *The Nature and Destiny of Man* Professor Niebuhr sets out clearly his philosophy of history. Here is his characteristic dialectical and paradoxical theology applied to historical analysis and with his typical analytical thoroughness. The author begins his discussion with a comparative study of the classical, modern scientific and the Christian views of history. With persistent thrusts this leading American theologian shows the inadequacies of historical interpretation which depict progress through endless cycles of improvement or through identification of man's own creative activity with the will of God.

Not the least interesting section of this very valuable work is Niebuhr's corrective analysis of Toynbee. He maintains that Toynbee ignores the interrelatedness of civilizations in his artificial separation of the world's cultures. He shows that Toynbee attributes to recurrence of cultures what in fact should be accepted as transplanted or even new elements of culture; and, perhaps most damagingly, he undermines Toynbee's theory of the rise of religion through destruction of civilizations and the worship of their concomitant cultures by showing that religion as well as civilization is actually in danger of destruction through catastrophes.

Niebuhr's conclusions follow his usual pattern of insisting that the final resolution of history is still in the hands of God and that there is no final redemption for man in this temporary world struggle between free man and the sovereign will of God. God's final judgment can only happen outside history. "To understand, from the standpoint of the Christian faith, that man cannot complete his own life, and can neither define nor fulfill the final mystery and meaning of the historical pilgrimage, is not to rob life of meaning or responsibility." Our life at best is fragmentary, here though not necessarily irrational. Its rationality consists in its ability to show, in Thomistic manner, the irrationality of all

the non-Christian philosophies of history. This book will stand as one of the great contributions of our generation.

R. W. A.

The Bible

The Progress of Doctrine in the New Testament by Thomas Dehany Bernard. Zondervan Publishing House. 244 pages. \$1.75.

This is a reprint of a very helpful volume. In 1864 Bernard delivered eight lectures at Oxford, England, on the subject of this book under the "oldest and by far the most famous lectureship foundation in the field of theology and Biblical interpretation in the English world," namely, the Bampton Foundation.

When published, those lectures received wide acclaim throughout England and America, and were highly recommended by such men as Dr. A. T. Pierson, Dr. G. Campbell Morgan, Dr. W. H. Griffith Thomas and Bishop Moule. The publishers are rendering a great service to the Christian world in re-issuing this classic.

The aim of the author is not to make an historical inquiry into the growth of Christian doctrine as it developed in the thinking and writings of the apostles, but to show that the New Testament itself in its present order sets forth a scheme of progressive doctrine fashioned for permanent and universal use. He does this by noting the characteristics and functions of the successive stages of development of doctrine as represented by the Gospels, Acts, Epistles, and Apocalypse in their present arrangement, showing that the teachings of the New Testament, wherever they may appear, are a logical development and outcome of what precedes. The inevitable conclusion is that the Holy Spirit oversaw the writing and order of the books of the New Testament.

The introduction by Dr. Wilbur M. Smith was not prepared for this reprinted edition, but is itself part of the total work which the present publishers have re-issued. In it he writes, "Here is inspiration for weary students; here is strength for those who feel weak in these days of conflict and skepticism; here is, indeed, ointment that will open eyes to behold wondrous things out of the word of God."

F. J. C.

Women in the Old Testament by Norah Lofts. The Macmillan Company. 178 pages. \$2.50.

Portraits of twenty people who have nothing in common but their sex and the fact that their names or stories are

included in the Old Testament. The gallery begins with Sarah and Hagar and ends with Esther, including such varied personalities as Potiphar's wife, Jephthah's daughter, Michal, and the Queen of Sheba. Each is described with sympathy and interpreted with a woman's understanding of human nature. Every picture is faithful to the word of scripture, for the author has been careful "to avoid giving offense to anyone, even the most orthodox," and she has kept clear the distinction between scripture, legend, and her own imagination.

Here we discover that Rahab sheltered the spies of Joshua "because she had no love of her native city or of her fellow citizens. . . . A lifetime of outlawry, concomitant with her profession, had denationalized Rahab. Owing loyalty to no man, how could she be loyal to a city?" (p. 54) Jephthah's daughter is described as a martyr rather than a victim "because she understood and accepted what was to happen to her" (p. 62), and her death is seen as fruitful of good since it brought to an end the practice of human sacrifice to Jehovah. The Woman of En-dor, misnamed a "witch," we find to be cautious, kindly, and possessed of "a genuine supernatural power." Her power enabled her to call up the spirit of Samuel, and her kindness prompted her to offer Saul food when the terrifying counsel left him in collapse. Jezebel "had the courage and the vigor and the resourcefulness which would have made her a good queen for a young struggling country" (p. 145); but Ahab never loved her and lacked the strength of character to make her respect him; and she has left behind her only the memory of persecution, violence, and bitterness.

Mrs. Lofts has written her book with the hope that it might induce people to read the Bible for its good stories and great teachings. She has succeeded in capturing the interest that many readers miss, and her pages will stimulate the appetite for more reading in "The Good Book."

W. R. L.

You Can Read the Bible by Charles D. Spotts. The Christian Education Press. 126 pages. \$1.50.

The difficulties which beset a casual reader of the Bible are obvious to any teacher or preacher who has attempted to introduce the Bible to one who is unfamiliar with it. Concerning his purpose, the author states in the Preface: "You Can Read the Bible was written for the so-called average layman, who has not had theological training. In writing it I had in mind persons who have never tried to read the Bible, as well as those who, having tried, laid it aside because they felt they could not understand it.

The first chapter notes why the Bible is such a difficult book. The remaining four chapters suggest four ways of reading the Bible: by authors, as history, for great religious beliefs, and as a source of comfort and help. These ways of reading are much to be preferred above the memory verse and favorite passage treatment that the Bible receives in devotional pamphlets, but the book would be more useful to the uninitiated reader if it contained

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more specific references for reading. A chapter and verse listing of selected references at the beginning and end of each section would be mechanical but very helpful. In some sections an adequate number of references are included in the text, but in other sections the references are vague or lacking. It is of little use to suggest "some of the rewards that will be yours if you will take time to read all the New Testament references to Jesus' teaching about the kingdom of God" (p. 93) or that "A glance at the word 'prayer' in any Bible concordance will indicate the many references to prayer which appear in . . . the Bible" (p. 85). Perhaps the author wanted to avoid making his introduction to the Bible too easy. Certainly any person who will read this

book with the Bible at his elbow and will put forth the effort to read as suggested will be introduced to the goodly fellowship of people and the rich feast of ideas that await the reader of the Bible.

W. R. L.

Simon Called Peter by Belle Chapman Morrill. The Judson Press. 95 pages. \$1.75.

Nineteen short stories about Peter, told for junior age boys and girls. Eight are "might have been" stories of adventures which the boy Simon might have experienced, and the remainder are adaptations of gospel incidents from the preaching of John the Baptist to Pentecost. The author com-

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bines imaginative treatment with close adherence to the Biblical narrative and an accurate portrayal of the customs of the times. The Peter of the New Testament is faithfully portrayed in the later stories, and the boy of the earlier stories is just the sort of fellow we would expect young Simon to be. The stories are adapted to reading or telling, and the reviewer and his eight-year-old daughter enjoyed them together. Good type and simple illustrations make the book attractive to young readers.

W. R. L.

The Book of Exodus. An exposition by Charles R. Erdman. Revell. 144 pages. \$1.75.

Dr. Erdman of Princeton Seminary in this brief volume presents in his conservative and interesting style an exposition of the entire book. It is of a homiletical nature following the type of thing that he has done to the pleasure of many on all the books of the New Testament. This will be of interest to those who see in the story of the Exodus the types which represent Christ.

Even for this reviewer who cannot see such a forcing of the Old Testament narrative there is much of worth in the keen insight of this beloved professor emeritus.

H. W. F.

The Teaching Church

Lift Up Your Eyes by Lewis J. Sherrill, John Knox Press. 171 pages. Paper binding \$1.00.

Finding God Through Work and Worship by Mary Esther McWhirter. The Pilgrim Press. 176 pages. Teacher's book \$2.00, pupil's book 40c.

Guiding Children in Christian Growth by Mary Alice Jones. Abingdon-Cokesbury Press. 160 pages. Paper binding \$1.00.

It's Fun to Teach by Victor Hoag. Morehouse-Gorham Co. 199 pages. \$3.00.

Pastors, religious education directors and lay workers in the church school should be encouraged by the fine books in the realm of religious education that are coming from our publishing houses. The four listed above, although in diverse areas of the field, are united in general excellence of presentation and subject matter.

The volume, *Lift Up Your Eyes*, is an outgrowth of what is known as "The Religious Education Re-Study" of the Presbyterian Church in the United States. (Southern Presbyterian) This study was authorized more than five years ago and carried on by a commission composed of religious education leaders, pastors and educators. Beginning with an interesting report upon the south as the environment of the church the study surveys the church, its teaching, its workers, and its possibilities for advance. This report may well encourage other denominations to make similar surveys. Leaders and workers in other churches, especially in the south, will find this book interesting and helpful.

The book, *Finding God*, is a vacation church school text for the junior department, a new addition to the very fine co-operative series. Lessons are

provided for four weeks of school, or the whole book may be used for a two-week school if desired. In addition to the lesson outlines there are useful story and worship materials in the appendix. Also included are some good suggestions for handicraft work for juniors. The course can be heartily recommended.

To those who have read some of the previous books by Mary Alice Jones, *Guiding Children in Christian Growth* will require no recommendation from reviewers. This volume is one of the Co-operative Leadership Training text books. The ten chapters are devoted to a study of the child and the way he learns through fellowship, activities, the arts and worship. Teachers will find very practical help in the chapters on The Teacher and the Church School Group and Evaluating the Results of Teaching.

It's Fun to Teach is a new approach to recruiting and training church school teachers. The author, who is an Episcopal rector who has devoted much of his thought and energy to directing religious education in the parishes he has served, appeals to men and women to take up church school teaching as an interesting and rewarding hobby. This book is written in an informal style, but is loaded with practical suggestions, not only for the teacher or prospective teacher, but also for the pastor or superintendent of the church school. His plans for the training of new teachers through observation, assistant teaching and other means are worth-while ideas that are too often ignored. The teacher who studies this book will find not only inspiration for the task but also a simple presentation of the theory basic to religious education coupled with an abundance of hints on teaching method.

C. W. B.

Teaching Seniors by Kenneth L. Cober and Esther Strickler, Judson Press, Philadelphia. 60 cents.

Here is a text in booklet form covering the teaching of seniors, youth of fifteen to seventeen who attend senior high. Each chapter opens with a section, "The Senior Speaks," written in the first person as though this youth were really describing himself. These sections really present a good picture along the line treated by the chapter. Developed in the chapters also are the methods of teaching applied to the fields dealt with in that particular chapter. On the whole this is a comprehensive and as thorough a treatment as can be covered in its less than 90 pages. It is written especially for church school teachers of this age. It develops the objective of securing the acceptance of Jesus Christ as personal Saviour and of developing Christian character.

M. T.

The Pastor

Older People and the Church by Paul B. Maves and J. Lennart Cedarleaf. Abingdon-Cokesbury Press. 272 pages. \$2.50.

"For the first time in human history people over sixty years of age now constitute a significant proportion of the population. In 1949 about 11 per cent of the people of the United States

will be sixty or over. In 1900 it was less than seven per cent, and a hundred years before that, less than three per cent." This increase in the proportion of older people in our population is going to make profound changes in practically every aspect of our way of life,—commerce, politics, medicine and religion, to mention a few.

This volume in itself is evidence that the church is at least partially awake to the presence of this problem. The book and the studies on which it is based have been under the sponsorship and direction of the Department of Pastoral Services of the Federal Council of Churches of Christ in America. Aiding in the study by grants of funds were the Arbuckle-Jamison Foundation, and the Board of Education and the Board of Missions and Church Extension of the Methodist Church.

This is not a book of theories and suggested programs alone, but also a record of experimental work in the pastoral counseling of older people in a local church and in a home for older persons. One of the most helpful features consists of the detailed reports of counseling interviews with older people. To make these more helpful editorial comment is given on the strong and weak points of the interview. Also included is a brief study of the attempts of various individual churches to meet the problems of their older members. It is suggested that a church program for this age group should include well-chosen group activities as well as personal counseling and visiting for those in need of it. The point is emphasized that just as the church provides special activities for its children and youth it ought to be concerned with meeting the needs of the older members.

Without doubt this is one of the most timely books on church administration and planning of this decade. We trust it will be but the beginning of a serious effort on the part of the church to meet this problem. The wide-awake pastor will be sure to read this volume.

C. W. B.

The Pastoral Ministry in Our Time by Louis Matthews Sweet and Malcolm Stuart Sweet. Fleming H. Revell Company. 192 pages. \$2.00.

The first named of the authors is a professor emeritus of McCormick Theological Seminary and his collaborator is his son, a pastor and former chaplain. Out of their experience father and son have joined hands in producing a restatement and revaluation of the pastoral office. Various phases of the minister's work, such as preacher, teacher, comforter, community leader and administrator of the local church are discussed.

Especially good is the chapter dealing with the work of the pastor with the bereaved. Revealing also is the quotation found in the discussion of the pastor and children which states that a survey has shown that the average pastor devotes but three per cent of his working hours to educational tasks. Still another significant chapter is devoted to The Great Contradiction which is the author's way of dealing with the problem of death and the pastor's ministry to the critically ill and the dying. It is emphasized that the Protestant ministry should make

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the foreign market, are the main strength of the entire artificial system. And these goods are not in the reach of the British himself! Further, that force must be employed to sustain that structure is logical and inevitable.

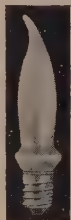
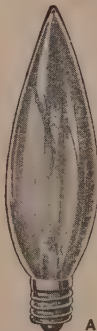
Of the initial stages of this government by compulsion there was abundant evidence in the American experience during the rationing period of the World War II. The black market, by its defeat of the intended ends, and its inevitable corruption, was sign of the way collectivism trends. There was a time and place where this regimentation had been reasonably perfected, in the empire of the Incas, in pre-Conquest South America. The question is yet unanswered, whether the planners who see Utopia in socialization really want to approach this perfection; but answer they should! The conquering Spanish found all our planners and their followers, the politicians seeking votes promise the guileless people under the sign of "more for less." There was no housing-shortage, no lack of food, ample security for the strains of illness (unemployment could not exist) and old-age. There were plenty of holidays. All the material wants were abundantly supplied. But freedom was wholly absent in the caste-society. It was, we may say, Russian Communism perfected. But to reach this logical end of socialization, there will be great strains of revolution, untold oppression of individualism. It will be the reversal of all that we have treasured, since the foundation of America, which was called, by countless millions of other, more regimented countries, the Promised land.

J. F. C. G.

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C. W. B.

The New Revolution

The Road Ahead, America's Creeping Revolution, by John T. Flynn. The Devin-Adair Company. 160 pages. \$2.50.

America is traveling the road ahead to Socialism, and that may be the place where there is no turning back from the next stage of what is called Communism. That is the theme of this book, which is documented beyond reasonable disproof. The author illustrates the way Britain is going, starting from Fabian Socialism, in a collectivism imposed upon a wishful people who wanted more for less, even as promised in America by the President of the New Deal, in the form of the "abundant life." The British failure is written so large that all but the illiterate must read. That people fear nothing so much as a depression in "capitalist" America whence flow the subsidies, at taxpayers' costs, that increase our living-expenses toward inflation. Without this unnatural support, the British structure would long since have broken down, for imagine, American money gives another people the price of raw materials which, in the form of manufactured goods, sold on

Various Topics

The Minister's Manual, compiled and edited by G. B. F. Hallock and M. K. W. Heicher. Harper and Brothers. 360 pages. \$2.50.

This is the silver anniversary edition of a long-time favorite of homiletical materials—an excellent one, too! A completely new section of fresh, inspirational material for the observance of the Lord's Supper adds to this outstanding manual's value.

H-L. H. P.

The Story of Methodism by Halford Luccock and Paul Hutchinson and Goodloe. Abingdon-Cokesbury. 528 pages. \$4.00.

Back in 1926 Luccock and Hutchinson wrote this very moving story of the growth of a great denomination. Those who read it then will remember the thrill that it brought. Now with two new chapters by Robert W. Goodloe it is brought up-to-date, including the Union of Methodism in 1939. These two chapters do not particularly add anything to the already interesting story except as historical date for the continuing of the story; but it is an excellent thing to have this book reprinted for Methodists and Christians in general. The illustrations by Harold Speakman add very much to the volume. This new and large edition is in type very readable.

H. W. F.

Religion in the British Isles

by Albert D. Belden

Bus Conductors Earn More Than Curates

THE House of Laity of the Church of England issued in November last a disquieting report on Clergy Stipends. In it they say "the true magnitude of the problem has not yet been appreciated and we are driven to the conclusion that the dioceses are taking the matter too lightheartedly." "The present minimum stipends for incumbents and assistant clergy are insultingly low; in London every bus conductor is paid more than the ordinary assistant clergyman."

South Africa—Comment by British Churchmen

The British Council of Churches Executive, under the Bishop of London's chairmanship, has expressed its warm appreciation of the stand made against "Apartheid"—(the new policy of black segregation adopted by the South African Government) by the Christian Council of South Africa. That Council includes the Anglican, Methodist, Congregational, Baptist and Presbyterian Churches of the Union of South Africa. The Roman Catholic and Dutch Reformed churches have not joined in this protest. It is hoped that some influence in the right direction may yet be exerted by the Dutch Reformed Church of Holland, especially in view of the recent developments in Indonesia and Java.

The Queen at Westminster

On Remembrance Day, Her Majesty the Queen visited St. Margaret's Church, Westminster, and laid a cross in "The Field of Remembrance." Canon Charles Smyth dedicated the "Garden of Crosses."

Lord Reith and the B. B. C.

Lord Reith, speaking at the luncheon which was held by the Religious Weekly Press Group at the Dorchester on Friday, November 4, said it was now eleven years since he had left the B. B. C.

Lord Reith said it was twenty-seven years ago next month that he went to the B. B. C. with the resolve that religion was to have a place in the programs of broadcasting, recognized and settled and secured—not just as one activity among many, but as something fundamental and generous, and on the basis that religion was an essential component of citizenship and culture.

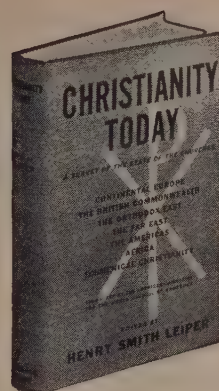
"Was I wrong in that?" asked Lord Reith. Arbitrary and autocratic, if they liked. Arbitrary and autocratic to have determined that broadcasting was not to be used simply as a vehicle for light entertainment; arbitrary and autocratic, that there shall be a conscious, social purpose in the exploitation of the new medium; arbitrary and autocratic that the stewardship vested quite accidentally without any conception of the importance of it—was to be interpreted in the terms of the response to contribute constantly and accumulatively and to the intellectual and moral happiness of the community; arbitrary and autocratic, to reject the easy, popular road; arbitrary and autocratic to ignore—and he meant ignore—the yapping and chattering of the irresponsible half-wits who would have this service developed only in terms of their own limitations, their own prejudices and pre-conceptions; arbitrary and autocratic to have a policy at all, to announce that the B. B. C. was not going to give the public "what it wants"—in inverted commas—that cheap claptrap phrase—but rather to give the public what one was sure they would come to want.

An Important Point

My friend Dr. D. R. Davies of *Back to Orthodoxy* fame, now holding Dr. F. W. Robertson's famous pulpit in Brighton, Sussex, runs a pungent column weekly in the Church of England Newspaper. What he has to say on the Petrine Scripture of Matthew XVIII in view of Rome's claims is of such novel interest that I quote it here for the benefit of my readers:

"Thou art Peter," said our Lord, "and on *this rock* I build my church." But look at the Greek text, "Peter" is *Petros*—masculine gender. But "this rock" on which the church is built, is *Petra*(m)—feminine! It may be that this really obvious point is subject to some easy linguistic explanation or solution. I can only plead that, if there is such an explanation, I have never heard it. But on the evidence of the Greek text, Peter (*Petros*) and the rock (*Petra*) on which the church is built cannot possibly be one and the same. The difference in genders constitutes a decisive objective distinction.

This distinction assumes a much greater, and certainly a more interesting, significance when we inquire into the meaning of the two terms—*Petros* and *Petra*. *Petra* means rock, boulder—i.e., a great slab or piece. Some rock, so to say. On this—a massive



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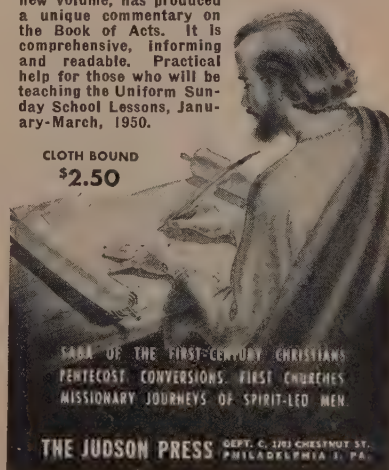
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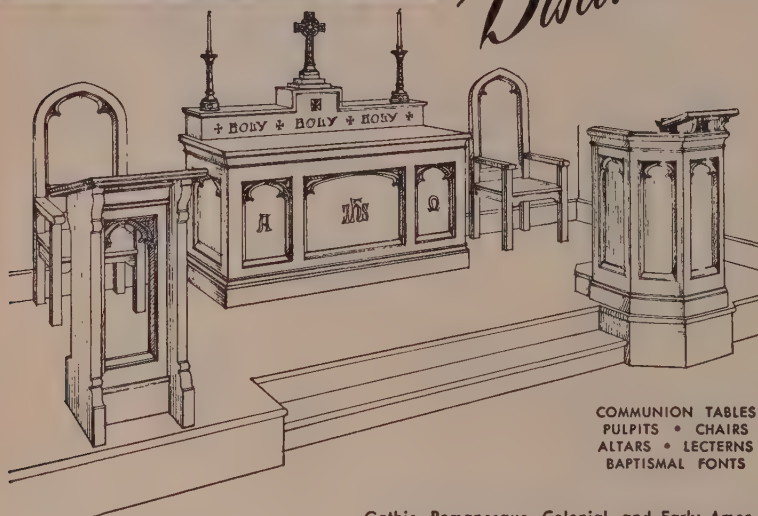
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piece is the church founded. *Petros* is, a little piece, a flint chipped off a big piece of rock. "On this boulder"—if I may paraphrase—"I build my church and thou, Simon, art a little piece chipped off that great foundation rock—thou Simon art *Petros*, a little bit of the boulder." If I may translate it colloquially (without irreverence), Jesus addressed Peter as "a chip off the old block"! The church is founded upon the rock of revelation, the rock of the Holy Ghost in action, of which Peter is a product.

On the grammatical face of it, the Petrine text overwhelmingly supports the theology of the Reformation!

Curate "Fasts" to End Strike

The curate in charge of All Saints, Longwell Green, near Bristol, the Rev. Keith Pilcher, has embarked upon his third "fast" to try to end a strike. For the past six months 60 men employed by Caisley and Sons, furniture manufacturers, of Bitton, near Bristol, have been on strike.

Looking ill as a result of his "fasting," Mr. Pilcher told me today that he had "received a call" to undertake the task of reconciliation. He believes that his "fasting" from food might solve the problem. He had no ill feeling against the men or the employers.

To maintain working strength during his "fast" his daily menu is: breakfast, porridge; lunch, fruit and

nuts; tea, an apple. He has a cup of cocoa before retiring.

The Student Christian Movement in Schools

The publication of the annual report of the Student Christian Movement in Schools draws attention to the importance of this work among the rising generation. Through conferences, study groups and holiday activities sixth-form boys and girls are confronted by the claims of the Christian faith. During the past academic year seventy-five conferences for 330 schools attracted 10,000 boys and girls, and the questions put by frank and eager enquirers have included "Why do Christians claim divinity for Christ?"; "How can I talk to a God I cannot see?"; "Must we accept the belief that God has a fixed plan for the world?"; "Can we still believe in the miracles of Christ?"

Baptism Today

The following comment from a Methodist leading article is of interest:

The Methodist Faith and Order Committee, largely as a result of the influence of the younger members, has given itself to the preparation of what may be called an authoritative statement on Baptism. The committee, of course, fully understands that the Missionary Society is plainly involved in the consideration of this important question, and it is agreed that careful thought must be given to the many obligations of both Baptism and Holy Communion. We understand that a statement on Baptism has been drawn up as a basis for further discussion, and that it specifically relates the implications of the present situation to the life of the church. It is confidently expected that there will eventually emerge a statement which will embody both the convictions of the Faith and Order Committee and the experience of the Missionary Society.

It is obvious that, so far as any definite decision can be reached, the whole matter will still require, and must receive, concentrated thought and prayer by members of all the committees concerned. It must not be forgotten that the statements already made by the Lambeth Conference and by Convocation create an atmosphere which can be nothing but helpful for those who work and pray for reunion. In this vital question of Baptism we have a common problem. The earlier statements of Lambeth 1920 and 1930, express the central obligation in these well-known terms: "We acknowledge all those who believe in our Lord Jesus Christ, and have been baptized unto the name of the Holy Trinity, as sharing with us a membership in the Uni-

versal Church of Christ, which is his body."

British Methodism

The Methodist Conference has initiated a mission to its own Methodist people throughout the land, with the president, H. B. Rattenbury, as the leader. The fact is coloring the president's visitation to the churches. But besides, he is holding in 46 areas one-day conventions in which, judging by the earliest at Dudley, Newcastle-on-Tyne and Bromley, are likely to stab Methodists awake. Mr. Rattenbury will be accompanied by a team of three, each expounding an allotted phase of the Conference Call. The program falls into three parts, for ministers in the forenoon—entirely informal and conversational—church officials in the afternoon and area rallies in the evening.

In an interview on progress of *The Call*, in consideration and response, the president replied, "It's moving." *The Call*, issued for local officials, was now wanted by the people, so that the first printing of 30,000 had gone up to 220,000. It was now going out at the rate of 20,000 a week. They thought the number might even reach the million mark, and then every Methodist in the country would be working on it. They sought to get Methodists thinking, and he felt sure the incipient movement would grow. Circuits were already feeling the benefit. The ministers were "wonderful."

"Something is happening in Methodism," the president remarked reflectively, "and something more is going to happen."

Brain Wave

"To Ministers—Look after your tongue. It is a wet place and likely to slip."

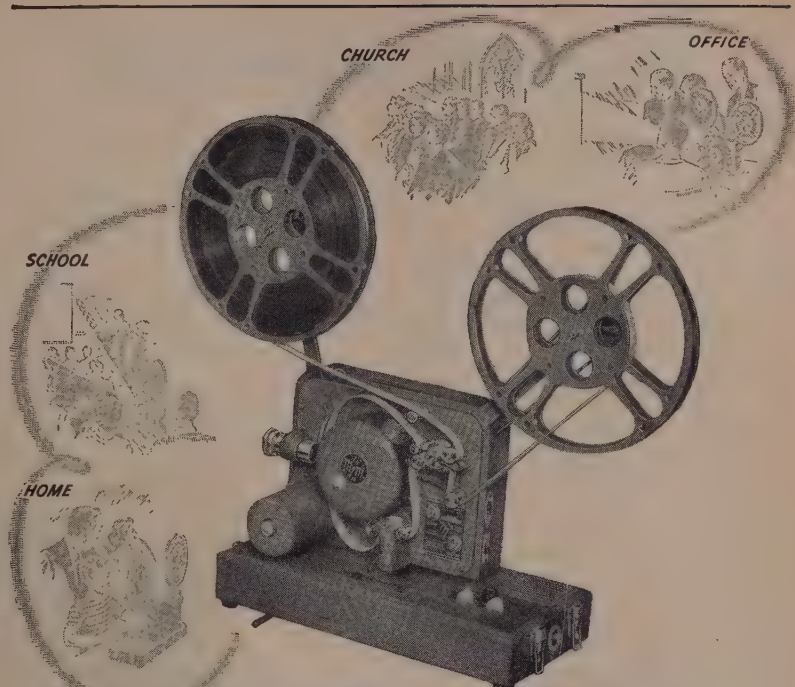
Knowledge is an essential quality of a personality that induces belief. More and more in our intensely competitive civilization knowledge becomes the key to successful living. There may be short cuts to knowledge, but there simply are no substitutes.

* * *

Everyone is tempted, now and then, to garnish the truth; but the next time you are assailed with such an urge, remember that everytime you tell a lie you are putting a burden not only on your own nervous system and popularity rating, but on your friends and family as well.

* * *

My advice to youth is: there is no better food for ambition found than in autobiographies and biographies of the great leaders of the world. Saturate your mind with the accomplishments of great leaders. Learn how they overcome difficulties and profit by their technique.



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Your Treasure and Your Heart

*A Sermon by Russell T. Loesch**

For where your treasure is, there will your heart be also.—Matthew 6:21.

DO YOU remember the story of the wealthy woman who entered heaven and demanded one of the many mansions. She was shown around the heavenly acres, and then was taken to a small, slovenly, disreputable shack. "This is to be your mansion," explained her guide. In anger and wrath she railed at the man, "What, live in a filthy place like that." Then she went on to point out the places of others around which were so beautiful and sound. One of them was occupied by the woman's former caretaker. It was a beautiful place, well built, good looking, sound and homey. She was incensed at the idea that her former worker had such a fine place and remonstrated that he should be thrown out and allow her to have the place. After the guide got her quieted down a bit, he explained to her: "You see, Madam, this shack was the

best we could do with the material you sent to us."

Chrysostom said early in the Christian period: "What folly to leave your treasures in the place from whence you are going away, instead of sending them before you whither you are going."

The words of Jesus in the Sermon on the Mount strike deep into the situation in which we find ourselves today. They are exceedingly important to each one of us since we are living in a period of our civilization when the acquisition of wealth is the main pursuit of most people, and even of many Christians. They are spending more than they are getting, and spending that on living and pleasure.

Last week, our guest said that one of the things he noticed about Massachusetts was the feeling of insecurity which seemed prevalent among so many that he talked with. But the fact remains that a feeling of insecurity which is making itself shown to a stranger is

indicative of a far deeper and more cancerous sickness.

Wasn't it Wordsworth who said, "Getting and spending, we lay waste to our powers."

Because of the period in which we are living, we are finding it increasingly easy to believe in the value of things. Our technological advance has made it possible to produce far more than ever before. Our war effort geared the country to an economy of abundance, and also to an economy of tremendous wastage.

Anyone who could have stood with me following the cessation of hostilities in the European front and have seen the breaking up of huge Liberator bombers with axes and caterpillar tractors and the big P38 Allison engines being deliberately destroyed: the burning of warm clothing, when across the Channel the people were dying because they were freezing to death. Then could you have known an infinitesimal part of the wastage of war.

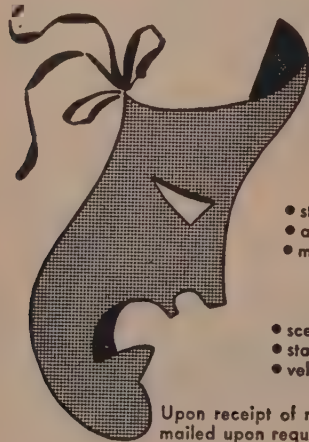
We are the inheritors of that philosophy so far that we are in danger of losing our perspective on the real things of life. Now is the time for the church to reiterate the prime treasures of life so that people can find their way back to a sense of security. The church stands as the only institution in the world which still holds that earthly treasure is unworthy, while the unseen treasure is of value. The one actual fact upon which the whole structure of life and the church is based is that there is a singleness of purpose to life and in life. This singleness is the knowledge that everything is a part of God.

E. Leigh says: "A single eye is that which looks upon one object, upon God, and God only, and God principally; and on all other things in him, and with reference to him." When one achieves this singleness of purpose and vision, then he will begin to lay up treasures in heaven. You may say, when do we lay up treasures in heaven? We find the various steps in the Sermon on the Mount, in the first part of the sixth chapter of Matthew.

1. *Whenever we give alms.* Verse 1. "Thus, when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised.

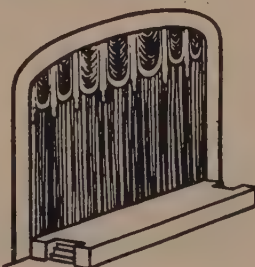
2. *By secret prayer.* Verses 5 and 6. "And when you pray, you must not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners so that they may be seen by men. Truly, I say to you, they have their reward. But when you pray, go into your room and shut the door and pray to your Father who is in secret, and your Father who sees in secret will reward you."

*Minister, Melrose Highlands Congregational Church.



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3. *By seeking to please God rather than man.* Verses 16 through 18. "And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret."

But these three examples are only introduced to prepare the way for the wider principle that in every action of our lives, and not only in almsgiving, prayer, and fasting, it is possible to lay up treasure in heaven. Not only by the right use of wealth, but by the right use of any faculty, talent, or opportunity with which God has entrusted us. Even when we are doing nothing actively for God, but are only patiently suffering what he gives us strength to bear, we are actively laying up treasure in heaven. Every act, however small it may be, which is done purely for no lower motive than the glory of God, will receive its reward. Then you may say, how can we be sure that we are laying up treasure in heaven, and acting simply and purely for the glory of God? Our Lord replies: by paying attention to our consciences, and keeping them in a healthy state. We are often too much inclined to believe that our consciences are sure to lead us right, forgetting that the conscience itself may be darkened by sin. Conscience is like the eye. When the eye is in a healthy state, the whole body is full of light. Every object is seen in its true colors, true proportions and accurate position. But if there is a cataract on the eye, or malformation of the lens, or color-blindness, then the whole body is full of darkness or distorted light. So it may be with consciences, and therefore we are warned against blindly trusting our consciences, which may, through past sin or from lack of moral education, be seeing things in a false light, or even may be thoroughly corrupt, giving us moral darkness instead of light. We are to put our consciences to school with Jesus Christ, and to be quite sure before we trust them, that they give the same moral judgments and are as sensitive as those of the best Christians. When our consciences are full of light, we shall be able to discern whether we are serving God or mammon. If our consciences are unsound, we may go on serving mammon all our lives without knowing it.

The worldly man is oppressed with care. He is always in fear that his deep-laid plans for the future will somehow miscarry. He is afraid that some object which he loves will be torn

from his grasp, that his wealth will vanish, or that his health will fail so that he can no longer enjoy life. The actual failure of his earthly prospects makes him the most miserable of men, for those prospects were his all, and however little he may confess it to himself, he in truth loves nothing else. He seemed, perhaps, to be serving God much, and mammon a little, but he was in reality serving mammon with undivided devotion.

The worldly man is not like the man in London. A clergyman was summoned to the deathbed of this man in South London. It was a slum area and the minister had to climb flight after flight of stairs till he came to the top-most flat, and found his way into a miserable room with hardly any furniture, where a poor, half-starved old man lay dying in great pain. As he entered he could not help saying, "Oh, I am so sorry for you!" "Sorry for me?" the old man replied, "why think of my prospects."

The Christian also pays attention to worldly things. He is diligent in his trade or profession. He makes all reasonable provision for the future. Often he prospers in business because he is a Christian, and does honest work where a less scrupulous man would not.

One of my friends has proven this very well to himself. He was asked to take a responsible position in his church. He said he couldn't see where he had the time to spare, but as the

(Turn to page 63)

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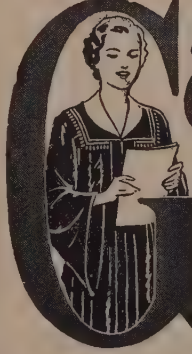
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Worship in the Rural Church

It Offers Its Peculiar Problems and Opportunities

*by R. P. Marshall**

OFTEN the rural church is handicapped by a lack of funds which prevents its having many needed articles of equipment, and sometimes it suffers from mediocre sermons by poorly prepared preachers, but there is one field where money, or the lack of it, has little effect upon the result, and that is in the field of worship. No matter how inexpensive the church building or how inexperienced the minister, a church with an effective order of worship and a simple, yet beautiful architectural setting can minister to the spiritual needs of the congregation.

Worship, we must remember, is directed toward God, and not to the building or the minister. It is fostered by beauty, dignity, sincerity, and tradition. If all these elements are present, the church is fulfilling its mission as a house of God. This is not to say that worship alone is the function of church service; there is always an important element of teaching and inspiration, but without true worship it is impossible to teach or to inspire in the Christian manner.

Before considering these four elements in detail, it might be well to look at the service of worship as performed in a church of earliest Christian times, for here we will find the simplicity and effectiveness which is particularly needed in a rural church. The ignorance of many ministers regarding the early worship of the church is inexcusable in view of the fact that students of liturgy and archeology have made it possible for us to clearly picture the worship of that time. One of the most valuable of all books on worship, *The Shape of the Liturgy*, by Gregory Dix, gives us a description of the simplest as well as earliest form of worship, which may be summarized in a few words.

The early church met usually in a private home, possibly the large house belonging to some wealthy convert, selected because it provided more room than the homes of the poorer people. All such homes at that date were built on a common pattern, with a large

central room which would accommodate a group of people. The furniture was simple—nothing more than a table, behind which was placed a chair for the bishop, or pastor, and several other seats arranged in a semi-circle behind his. These were occupied by the deacons, or assistants, while the other worshippers sat on the floor or on temporary seats in front of the table.

The service was held in the early morning and consisted in nothing more than an observance of the Eucharist, or Holy Communion. There was no sermon, and the entire ceremony might have taken less than half an hour. We cannot overemphasize the simplicity of the rite, yet it provided those persecuted Christians with power to live the Christ life and to withstand the evil days.

Later, when the church services became public ceremonies, they began to be more elaborate, without losing their essential efficacy. It was not the lack of ceremony that made them effective, it was the fact of their sincerity. They were doing the best they could with what they had. We might point out that, to the early church, worship meant only one thing, the corporate worship of the Christian family, united to Jesus and to each other through the Sacrament of Holy Communion. Other services might provide a place for preaching and instruction, but the life of the church was nourished by the Eucharist.

But we are not concerned as much with theology here as with the practical matter of ordering our rural worship so that, whatever our understanding of the place of Holy Communion in the life of the church, we may be able to provide a setting for worship which will at least assist in any rite or ceremony which we may use.

I

We said that worship is fostered by beauty. Now we will remember that in our picture of early church home-worship, there was little attention paid to this detail. We do not know that there were any of the normal trappings of worship as used by the modern liturgical denominations, but we do know that as soon as the congregations moved out of their borrowed places of worship and built church buildings, they built them according to a pattern which has

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Your Treasure and Your Heart*(From page 61)*

position went on he found more and more time for the church work. He became thoroughly interested in it and never hesitated to talk about it to those with whom he came into contact. Always his desire was to see that the church work was handled more efficiently and better. His regular work did not suffer since he seemed always to find time to do both jobs well. He admitted one time that because of his church work he was being given contracts that he would have given his right arm for previously. Now they were calling him up and giving him the work, only because they knew they could trust him to do his very best because he knew what was right.

The Christian does not set his heart on the things of the world, nor is he anxious about the things of the world. He does his best, and leaves the issue to God. The heavenly treasure is the approval of our Father God. When we are right with him, we are right with the world.

The earthly treasure is not only wealth, but everything lower than God himself, on which men set their hearts; honor, fame, pleasure, ease, power, excitement, luxury and animal enjoyment.

Luther once said: "Whatever man loves, that is his god. For he carries it in his heart; he goes about with it night and day; he sleeps and wakes with it, be it what it may—wealth, or self, pleasure or renown."

And Augustine continues: "Where your pleasure is, there is your treasure; where your treasure, there your heart; where your heart, there your happiness."

May you find your greatest happiness in knowing where your treasure truly is.

been accepted by the church in all lands. This was a pattern based on sound principles of art and aesthetics.

The aesthetic element in religion is often overlooked, or even deliberately discounted today. (Although we have come far from the times of the Puritan revolt which sought to get away from all beauty as an aid to worship.) We are often told that we should pay no attention to our surroundings in worship, that religion is a matter between man and God, and does not depend for help upon ritual or architecture. But this is to go counter to the facts of psychology. To deny beauty is to deny God, for he is the author of all beauty. The human eye is pleased by regularity and the mind is soothed by an ordered pattern. Look at a



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painting of a long line of graceful trees set against a sunset sky, then look at a cubistic drawing full of angles and swirls, drawn in inharmonious colors. You will understand the relation of beauty to mental tranquility. One painting will bring to your mind thoughts that are pleasant and the other will fill you with confused and frantic imaginings. Religion is between man and God, but that is not all. It is also between *man and man and God*, a trinity of influence that interacts upon all three elements. Anything, then that serves to aid in this action is a help to worship.

As I said above, beauty, dignity, sincerity, and tradition all go to make up an adequate worship pattern. Sometimes one or more of these elements may be lacking, and yet, in spite of this hindrance, it may be possible to attain a degree of worship.

For instance, here is a small church, bare and ugly, inside and out. The pulpit stands on a rude platform, not exactly in the center, and is flanked by

two rows of kitchen chairs for the choir. The room is lit by bare electric bulbs and heated by a large iron stove. The pews are not comfortable and the singing is poor. But I remember times when that little country church seemed the very anteroom of heaven.

What made it so? Well, for one thing, those people knew how to pray. They bowed their heads for prayer as they entered the church, they sang lustily and with evident enjoyment, and when the young minister began to preach they listened with prayerful attention.

Now here was a church which worshipped God, despite the lack of beauty and the small amount of tradition. Two elements were missing, but there was sincerity and dignity to partially make up for the lack.

I remember another small church that had none of the elements. It was new and shiny, with bright oak pews and bottle-green carpet, and the floor slanted down toward the pulpit as if every worshipper must see the min-

ister from top to toe. The platform was "high and lifted up" and the poor preacher sat or stood in the pitiless blaze of publicity which sometimes caused acute embarrassment. Behind the horsehair-covered sofa that was thought appropriate as a seat for visiting preachers rose the choir in serried ranks, unvested but clad in all varieties of garment and proud of it.

The whole church smelled of floor oil and furnace smoke, but there was no odor of sanctity. The service started beneath a buzz of conversation which lasted all through the prelude and was only stopped by the announcement of the first hymn, which was sung mournfully and slowly, as if it were a funeral dirge. The preacher was informal to the point of embarrassment, prefacing all announcements of hymns and other elements of the service by facetious remarks. The sermon was dull and devoid of spiritual help. From start to finish there was no feeling of reverence, no beauty of form nor sense of purpose. The people did not worship; they had come to dutifully sit and be preached at—all else was accidental.

These are examples of the best and worst in rural worship of the non-liturgical type. In one we managed to worship in spite of the lack of two elements, in the other, lacking all four, we were completely lost.

If beauty of architecture and liturgy be helpful, then let us consider how it may be obtained. We do not need to spend a great amount of money on our building in order to make it beautiful. Often the addition of simple, homemade furniture and the judicious use of a paint brush will transform a humble little building into a fit place wherein to worship God.

A few years ago a young minister became pastor of four small churches on a widespread circuit. All four were run-down in appearance, badly in need of paint, and with no arrangements for worship. They were places for preaching, and not very good for that. But this pastor had other ideas. He was a carpenter, fortunately, and in a few months he had transformed the largest church into a thing of beauty. Now all three buildings are painted, repaired, and have simple, but beautiful, worship centers. The services of these churches have become real worship. The total cost of renovation on the largest church was not more than \$300.

Why should we be content with ugliness, when beauty is so cheap?

II

Dignity is often the companion to beauty, but not always. Sometimes what is called beauty is so bizarre that

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Certificate Page H-1

dignity is lost in sensationalism, and often there may be dignity in bare and austere surroundings.

It is in the matter of worship ceremonial that dignity is so much needed. We are used to speaking of the Order of Service, without realizing that there is a vital connection between the Order and the psychological effect of the whole. One minister suggested that variety was worth more than ritual, and proposed that some pioneering soul reverse the usual order of the service and begin with the sermon and conclude with the offering, thus turning the usual "program" wrong-side-out!

Such an unusual order would fail of acceptance simply because there are psychological laws which govern worship, and there is a certain amount of preparation necessary before we can reach the climax of our communion with God. If the sermon be thought of as the high point of the service, it must come after prayers and praise in order that the congregation may be ready to hear it. If the sermon is not the climax, but a part of the preparation, then the Sacrament of Holy Communion needs the preparation of prayer, praise, and sermon.

Formlessness in worship is a modern innovation. Actually there is no such thing as informal worship in the congregation. Private devotions may be without much form and still accomplish their purpose, but the worship of the church must have order and sequence or it is not worship. Sometimes we speak of "formal" worship as being the antithesis of the usual Protestant service, and we argue about the respective merits of the two systems. But the word formal can be applied to any service which has form. All ordinary church services have form; they usually begin in a certain way and end according to custom. Thus there are few meetings which do not end with some sort of benediction, and you will find that the average Woman's Society would never think of opening its meetings without a sequence of prayer and hymns. Try to change this and see the reaction. They have a form of worship that has become traditional. It is the same way with the average Protestant order of worship. It may not be called formal, but it has an unvarying form.

Having decided that we must have some sort of form, it is left for us to decide which we shall use. In this decision we should be guided by two questions: "Is it based on sound psychology?" and "will it help us to worship God?"

If we study the psychological laws with which we must deal, we find that



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we must give the congregations a part in the service if we are to induce them to worship, for worship cannot simply be passive. The traditional type of service in the liturgical churches is psychologically sound and can be easily adapted to any Protestant form. Prayers and responses, read or said by the people, allow them to participate in the action of the liturgy. Even the getting up and sitting down is an aid to attention. As a young man in my congregation remarked, "We are so busy praying and singing, getting up and sitting down, that we don't have time to be bored, even if we don't know what it is all about." That is why it is easier to interest children in a liturgical service than is one where they can take no part.

We have treated the subject of Order of Worship under the heading of dignity. Actually it comes under all four heads, as we shall see.

III

Tradition is necessary to good worship. By this I mean that it is easier to identify one's self with God if we are aided by familiar surroundings, familiar words and actions. We come close to him as we come close to each other, and the ties of a common creed, a common heritage of thought, help us to become a worshipping congregation, not merely a group of individuals performing our own devotions.

Gregory Dix sees the medieval custom of making individual devotions at mass, instead of entering into the full participation in the service, as the beginning of the breakdown of the primitive pattern of worship. Protestantism has made the mistake of basing much of its worship upon the medieval Roman Catholic pattern, rather than upon the active participation of the early church. When the mass became a solo, or perhaps a duet between priest and server, spoken in an unknown

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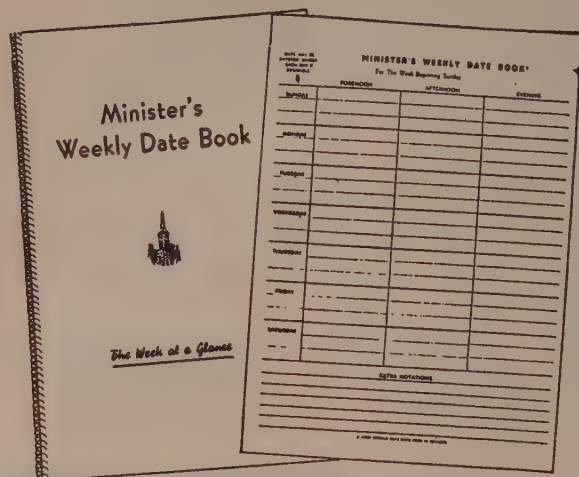
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tongue, the people fell back upon their private prayers and withdrew into themselves. There was no communion, except a few times a year, and the original feeling of Christian solidarity of worship was gone.

Even today, when Roman Catholics are earnestly attempting to teach their people the meaning of true devotion and encouraging frequent communion, the individualistic attitude is still found. I attended a Low Mass at a small Roman Catholic church and found that there was no connection between the actions of the people and the priest. He said Mass at the altar, and they said their Rosaries in the nave. Both were in prayer, but they were not united. The priest was doing his best to teach his people how to worship, but they had accepted the wrong tradition and were sticking to it. His job was to say Mass and theirs to be present—that was all.

Now before we criticize them for their attitude, we might take stock of our own shortcomings. Is not this the trouble with much of our Protestant worship? We come and sit and listen and go away. We seldom celebrate Holy Communion, and thereby lose the greatest aid to a common spiritual life that has ever been given to us by the church.

We have accepted the wrong tradition, the medieval conception of worship as between an individual and God which was the cause of many of the abuses in the Roman Church to which the Reformers objected. Yet we have taken over the very things that caused the decline in spirituality. As long as

we try to carry over our personal religious devotions into our corporate worship we will fail to attain the unity of the spirit for which Jesus prayed. "That they may be one," he asked, and when we are able to achieve this oneness as it was in the primitive church we will have come back to the place where Christianity started.

But what is the connection between tradition and successful worship? (By successful I mean worship that achieves the end for which it was intended.) Why should we do a thing in a certain way simply because our fathers did it that way? Is there not progress in worship the same as in the mechanical arts?

At first glance it would seem that we in the twentieth century should have brought the art of worship to some degree of perfection. We should have made as much progress in this as in the use of tools, for instance. But worship is an art in a sense that is peculiar to the great arts. A modern painter is no better able to paint a great painting than the artist of a thousand years ago. He may have better brushes and better paint, but the value of the work depends upon the inner spirit of the artist and not upon his materials. So it is with prayer and worship. Few moderns can even approach the devotional language of Chrysostom, a Kempis, and Cranmer, and, just as we look with admiration at the work of Tintoretto or Raphael, and find ourselves lifted up by the power of their art, just so are we helped to worship by the prayers of the great souls of the church.

Worship is an art which is based on certain psychological and spiritual laws, and it happened, whether by accident or by inspiration, that those who first framed the liturgy of the church found the right pattern. Liturgists tell us that the primitive church adopted the pattern of the Cheburah, a Jewish fellowship meal, as the basis of the Eucharist, or Holy Communion. It was the Cheburah which Jesus and his disciples celebrated on the night in which he was betrayed. In this simple fellowship ceremony, with the breaking of the bread and the giving of the cup, we see the picture of the First Holy Communion, and Paul tells us how it was done in the early Jerusalem church. It was not an elaborate ceremony, but, as Gregory Dix insists, it has all of the elements necessary to the proper celebration of the Eucharist.

During the first thousand years there were many additions to the liturgy, but few radical changes in its essential shape. Thus, when we follow the pattern of the historic services, as they have come down to us in the Anglican, Lutheran, and Roman rites, we are assured of having all the elements of the primitive ceremony.

Now that we have said this, let us hasten to say that it is not necessary to carry out the elaborate rite of the cathedral in a village church. There are many prayers, responses, and actions which are not necessary, but which may be used when appropriate. All that is needed is that we conform to the shape of the liturgy, that we follow our denominational order with-

out omitting the essentials or transposing the elements of preparation, consecration, and communion.

Methodists, Presbyterians, and the various denominations of the Reformed tradition have beautiful liturgies which are not strictly imposed upon their congregations, but which are ordinarily followed. Episcopalians and Lutherans have little option. Baptists and Congregationalists are, for the most part, left without much formal assistance and are forced to depend upon other denominations for liturgical material, or to arrange such material themselves.

The rural pastor, of whatever denomination, would do well to make a study of worship and liturgical backgrounds, and to adopt an Order of Worship that contains the necessary elements and then stick to it. If he belongs to a liturgical denomination, he is saved considerable bother by merely using the prescribed form. Methodists are furnished with two communion rituals, and an assortment of Orders of Service, some of which are traditionally correct and some of which are merely alternations of hymns and prayers.

CHRISTIAN INTEGRITY

A famous columnist was invited by a banker friend to see the new safety-deposit vaults in a large, eastern city bank. Iron bars, steel vaults, fire and burglar-proof compartments—everything was the last word in efficient precaution. With pride in his voice the banker asked, "What do you think of it?"

"Who is the keeper?" the columnist asked.

"That girl, sitting there at the desk," was the reply.

"The safety of the vault depends upon the integrity of the keeper," said his friend.

We seldom hear anything about that great host of people employed in banks who keep the vaults safely. We seldom hear much about the many Christian people who, day on and day out, faithfully try to live their religion. They find guidance in the Bible and they are not ashamed to acknowledge Christ as their Master. They attend our churches and they teach in our Sunday Schools. They stand for "the hard right against the easy wrong" in our communities. They bring up their children to love the Christian principles and ideals which permeate their own lives. They do not follow the line of least resistance in the matter of social customs because "everybody does it." May we too be the trustworthy keepers of the faith! From *Follow Me*; Issue by Alfreda Zarges; The Westminster Press.



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Wedding Vows*

By Frank Hobart Nelson†

A peroration to bridal couples in addition to the formal wedding service.

Whenever two young people stand before me to take their wedding vows, I am always deeply impressed with the far reaching nature of their contract into which they enter.

There are four great events in the march of a soul upon the highway of life. Birth, when life starts; conversion, when that life, by its own choice, submits to God's will for it; marriage, when two lives are united to form one and, finally, death, when the soul takes its leave from its earthly shell.

I would remind you both that, of these four stages of man's mortal circle, there are only two of them in which the element of choice is available: conversion and marriage. As pagans might put it, marriage is the only thing you have any say about. And, on that basis, the marriage service is the only ceremony which you are privileged to attend in person.

But, we who are Christians have a greater conception of marriage. We frankly link the choice of a mate with one of the highest choices of life, namely: the choice of the new way of life itself. Next to our conversion to Christ and his way of life, we place the new unity which comes when two lives are hermetically sealed together with these vows which you have just taken.

This is indeed a beautiful way of looking at marriage. It is, therefore, not to be entered into hastily, but reverently and discretely, knowing full well its vast implications.

For two people to become one is not an easy task. At the risk of seeming impertinent, I am going to suggest a few things that may perhaps prove helpful to you both in this marvelous

*Designed to be used in intimate occasions where only the family or relatives are present. Not for public use in church weddings, etc. The implications are perhaps not so much for the benefit of the bride and groom but for those present who may or may not remember these instructions when their time comes for having the knot tied.—Author.

†Pasadena, California.

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welding process whereby two souls actually become one;

First, may I suggest that you both continue your courting. For the first time you can both court one another. Did you realize that? But how important this is to marital bliss. What is courting? Simply living in the land of make-believe so that you always look at each other in the light of what each might become.

Second, don't take each other too seriously. Many will be your disappointments in each other from time to time. There is no use blinking the facts of reality. When you come down from the dizzy mountain of make-believe, or courtship, there are some rude jolts in the valley of everyday living. Don't let them upset you but laugh at one another's mistakes such as burnt biscuits, table manners and eccentricities and you will get along much better.

Third, play together. Especially if you are engaged in heavy mental work. The exercise is not so necessary as is the relaxation from tension that is best brought about by play.

Fourth, don't have two pocketbooks. It is one of those sources of marital discord. I only wish I could mention the other one here. But the financial rock of which marriages often break is not the rock of poverty but rather the little stones of irritability that develop over hidden finances. Of course, don't run up each other's bills, but have the same checking account anyway and tell one another just what you spend and talk over your expenditures before they are assumed. Don't have a budget. That is not necessary for well-disciplined people. It only causes you to worry about the bills before they are paid instead of after. Just be honest and open about money, that's all.

Fifth, in fact, be honest about everything. Particularly about yourselves. Let nothing be hidden. Know one another as well as you know yourself. Don't imagine a thing about the other that you don't know whether is so or not. Assume that the other has told you all about himself and then just everlastingly trust each other for all you are worth.

Lastly, you will be surprised at the sort of fellowship into which this will bring you both. I realize my suggestions to you have been a bit practical but this business of matrimony is an intensely practical thing. And you will find that out of these seemingly little things will come a great boon of happiness to you and you will really enjoy the bliss that God has in store for those who seek his favor. May God bless you both.



A BOY AND HIS PRAYER

Films With a Moral Purpose

MORE and more there are being developed 16mm sound, motion pictures which can be recommended for church school use. Family Films of Hollywood, California, has a splendid slogan for its new films which are growing increasingly popular. It is: "Films with a moral purpose." Among the recent releases are "A Boy and His Prayer," "Yesterday, Today and Forever," "Unto Thyself Be True," "The Stranger at Our Door," "On the Right Side," "Walking With God" and "The Guiding Star."

"The Guiding Star" has the distinction of having been presented over a chain of twenty-two television stations on December 19.

A review of one of its most popular films, "A Boy and His Prayer," written by Frank Hobart Nelson, follows. This film runs from twenty to thirty minutes. If you are interested in learning more about the service or about any one of the films mentioned, *Church Management* will be glad to supply you with the information.

A Boy and His Prayer (Family Films, 6047 Hollywood Boulevard, Hollywood, California), twenty-two minutes, b. & w. Religious but entertaining. Synopsis: Here is the story of a youngster's faith in God ultimately rewarded. Opening sequences identify the viewer with a home of moderate means, a happy couple and their son of eleven. But happiness is not for long. In an accident, the father's hand is injured, preventing his continuing drafting

work. He does his best to support the family but soon despairs at the scarcity of even odd or part-time employment. He is induced by bad company to take part in the robbery of the plant he formerly worked in. His son overhears the sinister plans and takes steps to prevent his father from participating in this fatal plot. The father goes to his little son's room only to find him kneeling in prayer and asking that no harm befall his father. His father, overhearing the prayer, without his son's knowledge of his presence, leaves the room and it is not apparent until the following morning what effect this moving incident had made on him. After reading in the newspaper of the fatal attempted robbery and how it was thwarted by the police, he confides to his wife and son how only through the restoration of his faith which was accomplished through his eleven-year-old son did he not become a part in this malicious crime. The finale shows not only the complete reformation and redemption but also the reinstatement in the very plant he had intended to hold up that fatal night! Here is a professional production, recommended for all ages from the elementary level up. Can't miss on this.



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January 1—New Year's Day. In all the states (will not be observed in Kentucky), District of Columbia, Alaska, Canal Zone, Hawaii, Puerto Rico, Virgin Islands.

January 20—Inauguration Day. Began in 1937. To be observed every fourth year from that date by the 20th Amendment to the Constitution. In the District of Columbia only.

February 12—Lincoln's Birthday. In California, Colorado, Connecticut, Delaware, Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri (banking transactions not affected), Montana, Nebraska, Nevada, New Jersey, New York, North Dakota, Ohio, Oregon, Pennsylvania, South Dakota, Tennessee, Texas, Utah, Vermont, Washington, West Virginia, Wisconsin, Wyoming, Alaska (not observed by Federal employees), Hawaii, Puerto Rico (by banks), Virgin Islands.

February 22—Washington's Birthday. In all the states (will not be observed in Arkansas, Idaho and Kentucky), the District of Columbia, Alaska, Canal Zone (not by banks), Hawaii, Puerto Rico, Virgin Islands.

Good Friday. In Arizona (in five counties), Connecticut, Delaware, Florida, Illinois, Indiana, Louisiana, Maryland, Minnesota, New Jersey, North Dakota, Pennsylvania, South Carolina (in Charleston County), Tennessee, Canal Zone, Hawaii, Puerto Rico, Virgin Islands. In Connecticut Good Friday is usually proclaimed by the governor as a day of fasting and prayer.

May 30—Decoration or Memorial Day. In all the states, District of Columbia, Alaska, Canal Zone (not by banks), Hawaii, Puerto Rico, Virgin Islands, with the following exceptions—Alabama, Georgia, Kentucky, Louisiana, Mississippi, North Carolina (applies to state and national banks only), South Carolina (Confederate Memorial Day in Virginia).

July 4—Independence Day. In all the states, District of Columbia, Alaska, Canal Zone, Hawaii, Puerto Rico, Virgin Islands.

THE RADIANT LIFE

Is the Christlife a narrow and dull business? Look at a man like the late Sir Wilfred Grenfell, who left the inviting opportunities of lucrative medical practice in London for the bleak and barren fishing villages of Labrador. To be sure, it seemed a narrowing and restricting course at first. But all who remember Dr. Grenfell recall his

CONTRIBUTIONS TO CHURCHES REDUCE TAXES

Let Your Membership Know the Facts

CHURCH CONTRIBUTION STATEMENT
(May Be Attached to Your Income Tax Report)

To
Mr. Jonathan Doe
145 Seymour Street
Clarkesville, Missouri

.....

This acknowledges contributions which total \$125.00 made during the calendar year of 1949 to the
First Presbyterian Church
George C. Cook
Financial Secretary

Gifts and contributions to your local church and denominational boards up to 15% of your adjusted gross income are exempted from the federal income tax. If the report form you use requires a listing of contributions it would be well to attach this receipt for verification.

Personal savings effected through these exemptions are shown on the reverse side.

TAX SAVED BY INDIVIDUAL'S CONTRIBUTION

Amount of Contribution	Rate of Tax on Contribution	Amount of Tax Saved
2,000	2%	\$40.00
4,000	4%	\$80.00
6,000	6%	\$120.00
8,000	8%	\$160.00
10,000	10%	\$200.00
12,000	12%	\$240.00
14,000	14%	\$280.00
16,000	16%	\$320.00
18,000	18%	\$360.00
20,000	20%	\$400.00
22,000	22%	\$440.00
24,000	24%	\$480.00
26,000	26%	\$520.00
28,000	28%	\$560.00
30,000	30%	\$600.00
32,000	32%	\$640.00
34,000	34%	\$680.00
36,000	36%	\$720.00
38,000	38%	\$760.00
40,000	40%	\$800.00
42,000	42%	\$840.00
44,000	44%	\$880.00
46,000	46%	\$920.00
48,000	48%	\$960.00
50,000	50%	\$1,000.00
52,000	52%	\$1,040.00
54,000	54%	\$1,080.00
56,000	56%	\$1,120.00
58,000	58%	\$1,160.00
60,000	60%	\$1,200.00
62,000	62%	\$1,240.00
64,000	64%	\$1,280.00
66,000	66%	\$1,320.00
68,000	68%	\$1,360.00
70,000	70%	\$1,400.00
72,000	72%	\$1,440.00
74,000	74%	\$1,480.00
76,000	76%	\$1,520.00
78,000	78%	\$1,560.00
80,000	80%	\$1,600.00
82,000	82%	\$1,640.00
84,000	84%	\$1,680.00
86,000	86%	\$1,720.00
88,000	88%	\$1,760.00
90,000	90%	\$1,800.00
92,000	92%	\$1,840.00
94,000	94%	\$1,880.00
96,000	96%	\$1,920.00
98,000	98%	\$1,960.00
100,000	100%	\$2,000.00

While church contributions reduce the taxable income of the individual the tax collection offices are, more and more, asking proof of the gifts. This receipt form does two things. It gives the individual a form for attaching to his income tax report and, at the same time, through a table on the back it advises him of the amount of saving on each dollar contributed.

IT ENCOURAGES LARGER GIFTS

Plan to mail a receipt to each contributor between January 1 and February 15. It will be appreciated.

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twinkling eye, his radiant face, his buoyant, almost jaunty air—all of which betokened the abundant, joyous life. Does the Christian way of life shut us off from the joys of living? Look at Jesus himself. Would little children have tried to get to him if he had been sad-faced? No, he must have been a radiant and joyous soul, else why should he have said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

Jesus gave such an appearance of satisfying abundant life that a rich young man once ran to him to learn his secret.

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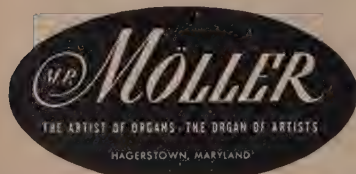
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If interested ask *Church Management* to give you information about New Product No. 1502.

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* * *

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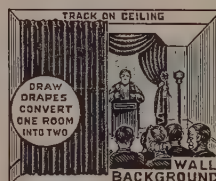
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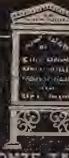
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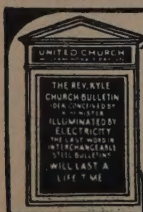
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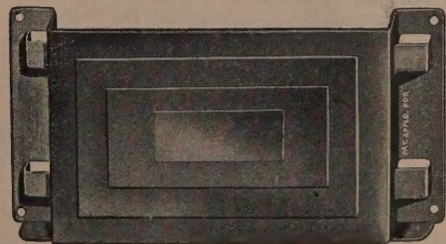


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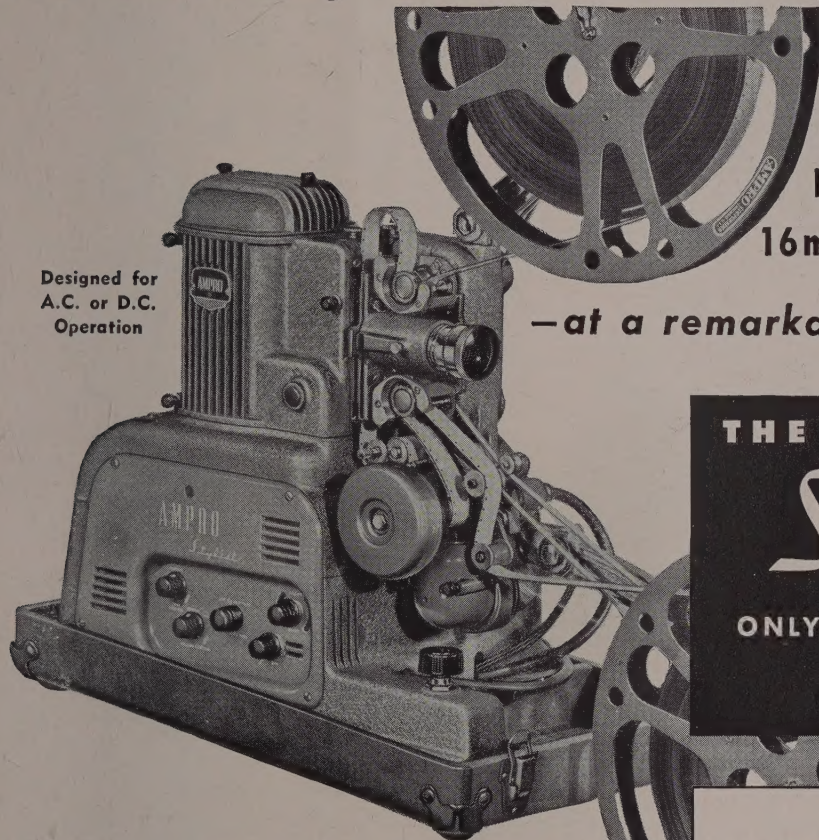
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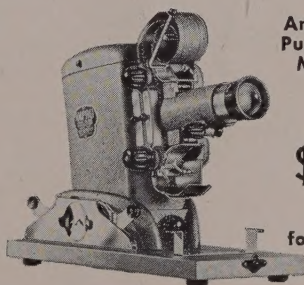
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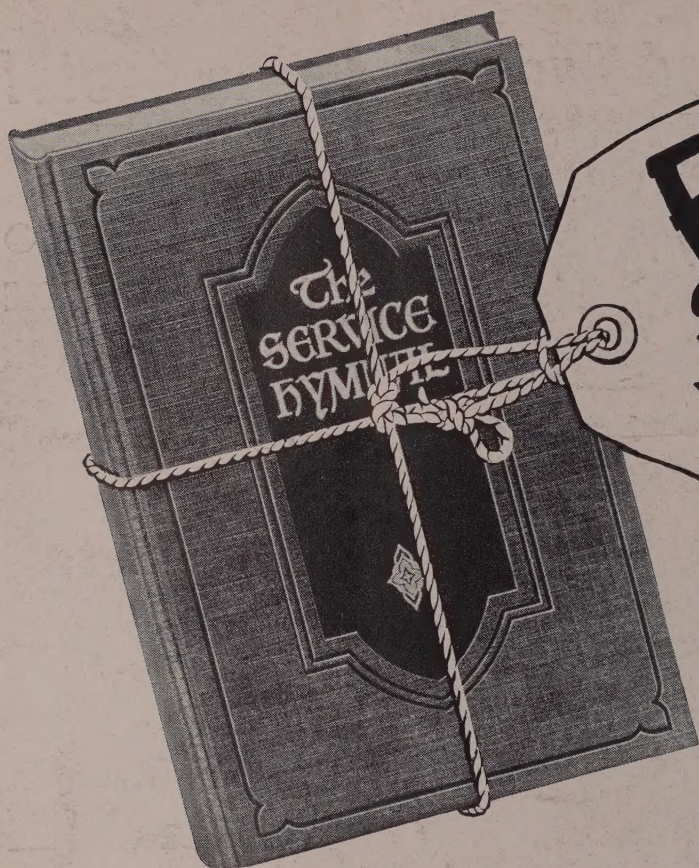
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